

THE
AMERICAN CHURCH REVIEW.

JANUARY, 1881.

ANCIENT EGYPT AND THE BIBLE. *

THE visitor to Père la Chaise will find, near a by-path in that wonderful cemetery, among the thousands of its tombs, one so plain and unpretending that it may easily be overlooked, if the eye be not arrested by the name it bears—Jean François Champollion. It covers the dust of the first decipherer of Egyptian hieroglyphics, and yet its date is so recent as 1832. In the forty-eight years since he died, at the early age of forty-one or forty-two, what advancements have been made in the study to which his discoveries introduced the world! Already a whole literature on the remains of ancient Egyptian life has been written, and as the name of Brugsch Bey's last volumes indicate, a whole history of Egypt has been written "wholly from the monuments."

This rapid progress in Egyptology has been noteworthy in many respects, but in none more than in the

* *ÆGYPTEN UND DIE BÜCHER MOSE'S.* Von Dr. Georg Ebers. Leipzig, 1868.

HISTOIRE ANCIENNE DES PEUPLES DE L'ORIENT. Par G. Maspero. Paris, 1876.

ÉTUDES SUR L'ANTIQUITÉ HISTORIQUE. Par M. Chabas. Paris, 1876.

A HISTORY OF EGYPT UNDER THE PHARAOKS, DERIVED ENTIRELY FROM THE MONUMENTS. By Henry Brugsch Bey. London, 1879.

vindication of Scripture secured by its every step. It is only forty years since the death of Professor von Bohlen, whose learned commentary on Genesis held up to critical notice what he supposed to be the constant proofs of error in the sacred narrative from the ignorance of its author respecting the valley of the Nile. But even so early as 1845, Hengstenberg was able, in his "Egypt and the Books of Moses," to point out his incorrectness, and since then Ebers, in his "*Ägypten und die Bücher Mose's*," has added to the flood of light by which the minutest details of Scripture, as far as it relates to Egypt, is illuminated and confirmed.

How long Egyptian civilization had been established before the country is introduced to us in the Bible by the visit of Abraham to the Delta is very uncertain, from the obscurities that perplex Egyptian chronology. The date of the first king, Menes, is fixed by Boeckh at B.C. 5702; by Unger at B.C. 5613; by Professor Owen at about B.C. 5000; by Mariotte Bey at B.C. 5004; by Brugsch at B.C. 4455; by Maspero at B.C. 4500; by Lauth at B.C. 4157; by Chabas at B.C. 4000; by Lepsius and Ebers at B.C. 3892; by Bunsen at B.C. 3059; by Dr. Birch at about B.C. 3000; by Stuart Poole at B.C. 2717; and by Sir Gardiner Wilkenson at B.C. 2691. The difference between the highest and lowest of these calculations, as will be seen, is no less than 3011 years.

Results so varying and unsatisfactory rise from the fact that the Egyptians, like the Hindoos, had no idea of chronology in the modern sense. Instead of using any settled era from which to date historical events consecutively, they knew no other periods than the accession of their Pharaohs or some astronomical cycle. But their kings often reigned together; father and son sharing the throne at the same time, and there were not unfrequently divisions of the country into petty kingdoms each of which added the names of its own rulers to the roll of sovereigns. The authorities on which we have to rest are, moreover, both few and confusing in their inexactness. Fragments of a History by a priest called Manetho, who lived about 268 years before Christ; a list of sixty-five kings from Menes, engraved on a stone known as the Table of Abydos; a worn record known as the Turin papyrus, and a Tablet known as that of Saggarah, are the only aids we boast toward reconstructing Egyptian chronology. "It is only from the

beginning of the twenty-sixth dynasty"—that is, from B.C. 606—says Brugsch, "that the chronology is founded on data which leave little to be desired as to their exactitude." "Instead of growing less," he adds, "the difficulties in determining the chronological relations of Egyptian history are, on the contrary, multiplied day by day."

The earliest glimpses we obtain of the valley of the Nile present it in very different aspects near the coast and in the interior. The rich flats of the Delta, on the edge of the Mediterranean had been settled at a very early date by emigrants from the Phenician settlements of Canaan or the Levant, who found it covered with forests of huge reeds abounding in crocodiles and hippopotami, and had to clear the surface to make a home for themselves, much as the settlers have to do now in the forest districts of America. After a time, however, busy trading ports rose on the shore and a large import and export trade was created of which we know at least two items: beer from Palestine, and salted fish from the Nile, and the sea at its mouths. As the country was opened a new element of population crowded to the rich pastures it offered—tribes of Asiatics with their flocks and herds pressing from the north-east to a region which seemed from its flowing waters almost like the "gates of Paradise" to men accustomed, outside its bounds, to the dry, sun-smitten desert.

But the native Egyptians had already for a period we know not how long inhabited the rich banks of the Nile south of the Delta. Apparently of Caucasian, and almost certainly not of African origin, they had begun their empire at Memphis a short way above the point where their sacred river bifurcates to form the alluvial plains through which it rolls on to the ocean. When Abraham came among them, more than two thousand years before Christ they might be called an ancient people, for the vast pyramids were already monuments of a distant past; not fewer than eight dynasties having disappeared since the first of them had been built. The Nile, then as now, determined the national life; its rise and subsidence fixing the seasons and providing the means of existence. Then as now it was the great highway for commerce and travel. The Pharaohs themselves did not disdain to sail on it on the great festivals in their gorgeous royal yachts, in religious pro-

cessions. Its risings had been brought under strict control. A vast reservoir of the waters of each inundation had been provided in the artificial lake Moeris, and the whole country was seamed and netted at every step over its length and breadth, by innumerable canals and smaller channels, to carry the fertilizing moisture to the thirsty soil. Then as now the naked peasant lifted the waters painfully by the shadoof from the parent stream, when it had shrunk into its ordinary bed, and poured them into the slow-moving currents gliding away through the fields. The creaking of great water-wheels, turned by oxen, to secure this supreme object broke on the ear from time to time then, as it does to-day. The whole country was covered with towns, cities and villages; the former adorned by huge temples and palaces of which the very ruins now excite wonder. Oxen dragged the plough, or trampled in the seed, or stamped out the grain on the open air threshing floor. Huge herds of cattle and flocks of sheep were scattered over rich meadows; spacious gardens embowered the mansions of the rich, and the palm, the pomegranate, and the vine hung out their wealth of fruit.

We are indebted to the wonderful reproductions of ancient Egyptian life in the walls of the temples and tombs for many other details of the life of this singular people in these ancient times. They were as yet unacquainted with the horse which was introduced later by a foreign dynasty of successful invaders, and, with strict historical correctness, is first mentioned by the Bible in the days of Joseph. The joys of life in any adequate sense were monopolized as far as possible by the court, the nobles, the priests and the wealthy; but, in spite of many hardships in their lot, the multitude had their own pleasures, as, indeed, even the most wretched must have in such a land. Hospitality abounded, for apart from the good-will of the population at large, it was commanded as a religious duty. If the day saw sweltering, ill-requited or wholly unpaid toil, the evening was cheered by the song, and the dance went merrily to the music of pipe and harp. Little clothing was needed; what there was being mostly of linen, though cotton was also used—the people wearing their simple tunics in various colors: the priests restricting themselves to white; while the dresses of the fine ladies were of a

texture so delicate as to reveal rather than hide the charms they covered.

Men clung to life in those old world times, and strove to enjoy it as much as we do at present. The prayer that the "most perfect old age" of 110 might be reached is common. The sportsman had his dogs, to hunt the crocodile or the hippopotamus; the fowler his trained cats, to take birds in the tall reeds on the edges of the Nile and of its canals. The meadows echoed with holiday pleasures, and even the tombs bear witness to the general fondness for humour and sallies of wit. The varied employments of highly developed civilization would present themselves to Abraham at every turn.

Stonemasons and bricklayers were everywhere at work; sculptors and painters abounded. Gold, silver, copper and iron were wrought into jewelry, tools and weapons; wood and leather displayed the skill of whole classes of artificers; the smoking chimneys of glass-works spoke of the delicate creations which graced the table of kings or the coarser which ministered to ordinary wants. Rope walks with their slow-pacing workmen were busy in the outskirts of the towns. Basket and mat makers were in great demand; the potter's wheel restlessly moulded the rich clay into vessels of every shape, and, last, not least, the barber flourished in a land where whole classes of the people shaved not only their faces but their heads.

Yet, beneath the glitter of luxury which marked the rich there was little real happiness. The idea that man as man deserves respect had no existence in antiquity outside the Bible. While it, from the first, recognizes and honors the *people*, we find no recognition, outside its pages, of any but the favoured few. The masses, in Egypt, were the "stinking and miserable mob." The Pharaoh was worshipped as an incarnation of the sun god; himself truly and in every sense divine. Hymns were sung and sacrifices offered to him. The nobles boasted their grand mansions in which they were waited upon by crowds of slaves who ministered to their lightest caprice, and were treated as of an inferior rank. The stick, then as now, settled matters between the tax-gatherer and the peasant. From the earliest times forced labor had been demanded from the population at large, and had been used to such an extent that the names of the builders of the first pyramids had

sunk into the hearts of the nation as equivalents for intolerable and execrated tyranny.

The religion of the Nile Valley was in keeping with such a corrupt social system. Long before Abraham's time the primitive doctrine of the Unity of God, which had originally been universal had been exchanged by the Egyptian priesthood for a fantastic polytheism which embodied itself in a still more fantastic idolatry. Based on the worship of nature, it imagined that the gods present among men to watch their doings, veiled their presence in the bodies of various animals, sacred to each. The cat was thus the incarnation of one; the dog, the lion, the crocodile, the ox, the goat, the sparrow-hawk, the ram, of others, and hence all these and many birds and beasts besides were in a sense divine. To injure them was death. The temples had representatives of each which were tended by troops of priests and worshipped by prostrate crowds. Even the common dung beetle—the scarabæus—was venerated as a symbol of the resurrection and of the sun god; for did it not roll before it pellets of clay or dung, and bury them in the ground, and out of these did there not come, each spring, new life? The presence of the eggs of the beetle in the pellets was not suspected, and the birth of its successive generations was thus assumed to be a new creation.

The corroborations of the allusions in Genesis to Egyptian customs are equally numerous and striking. Thus, the arrival of Abraham and his tribe is mentioned as made known to Pharaoh: a matter which seems strange in so splendid a monarchy till we learn from documents that still survive, that strangers from the Asiatic lands were in all cases brought before the King and examined as to their objects in coming to the Nile Valley—permission being granted them to remain, if at all, by a written certificate duly signed by the proper court official. That Sarah should have been taken into the royal harem is found, moreover, to be exactly in keeping with Egyptian practice, since it was a duty, as it appears, of those round the Pharaoh, to look out for any beautiful woman, and to get her for him. Thus in the romance of "The Two Brothers" we find the courtiers discussing the charms of a bunch of perfumed curls which they had found in the waters of a spot where some beauty had just bathed. Forthwith she is

sought out and taken to the palace, where she becomes a favourite of the Pharaoh. These wives of the second order, or concubines, are, indeed, mentioned from the times of the pyramids. In another papyrus, moreover we find an incident still more closely resembling that of Sarah and Abraham. The ass of a workman has been seized by an inspector, and he claims it from a higher official, who, after several delays, refers the case to the Pharaoh. The royal decision, however, is against the unfortunate man. His wife and children are to be seized for the King and that he himself be kept under watch by the police who are to provide for his wants.

The gifts of Pharaoh to Abraham are no less true to Egyptian life. They consisted of sheep, oxen, asses and camels; male and female slaves. Of these, the sheep is represented on the monuments of the twelfth dynasty, and so numerous were the flocks that a single owner boasts on the walls of his tomb of possessing 3208. The patron god of Thebes—Amon—is always seen with the head of a ram. The bones of oxen have been found in excavations in the Delta, at a great depth, and among many inscriptions of a similar kind one on a tomb of the time of the twelfth dynasty records that its builder had a herd of 3000 cattle with their calves. Milk played a great part in the ceremonies of Egyptian worship and in the food of the richer classes, and the homage paid to the ox god Apis and to the black calf Muevis is well known. The ass is often mentioned in the papyri, and it is painted, almost in herds, on the walls of the tombs at the Pyramids. Rich men boast of owning thousands of asses. The Pharaoh could therefore easily give any number of this animal to Abraham. The camel is not represented on the monuments, but this is no proof of its not being domesticated in Egypt, as the hen which abounded on the Nile is likewise never seen on any of the paintings or sculptures. The fact is, various animals and birds were not allowed to be represented, from religious scruples. It is impossible that the Egyptians should not have known a creature so common among the Arabs on their borders, and, indeed, ancient texts tell us that it was familiar to them, and was even taught by them to dance, besides being employed in its legitimate uses. The bones of dromedaries have, moreover, been found in the Delta at great depths.

It has been said that Abraham copied the rite of

circumcision from the inhabitants of the Nile Valley, and it is certain that it was already in use among them before his day, representations of its performance being still in existence, dating from a very early period. But its adoption by God as a distinctive characteristic of His people is in no measure affected by this fact, any more than the introduction of baptism by our Saviour as a specially Christian ordinance, though it was previously in use among the Jews.

The story of Joseph supplies many illustrations of the exactness of Scripture notices of Egyptian life. Thus the trade of the Arabs with Egypt is still vigorously carried on; the valley of the Nile being the one great market for all the nomadic tribes, far and near. The very substances enumerated as being carried to it by the Ishmaelites to whom Joseph was sold are found to have been in great demand in the Egyptian temples for worship or for embalming, as shown by the lists of substances in the temple laboratories, copies of which still exist. There was a trade also in slaves, and it is very curious to find that those from Syria, which included Canaan, were of special value. Advertisements are still extant in which owners proclaim the loss of fugitive slaves and offer rewards for their apprehension, and one of the clauses of the treaty between Rameses II. and the Hittites provided for the extradition of such runaways as should escape through the gates of the frontier wall into Palestine. It was a great thing for the Ishmaelites to get such a chance of gain as the sale of Joseph to them offered.

The name Potiphar means "consecrated to the god Phra" or the Sun, and was thus worthy of a dignified Egyptian. Its bearer, in Genesis, seems to have been the chief of the gendarmerie of Pharaoh which had its headquarters at Memphis, the capital, in the famous fortress, known, even in Roman times, as the "White Castle." Strange to say, a mosaic of this great building, copied on the floor of a Roman mansion at Preneste, still exists, and from this I have been able to obtain a picture, inserted in the first volume of my "Hours with the Bible," of the very building in which Joseph was imprisoned. Strange to say a papyrus still exists showing the quantity of bread daily supplied to the population of the fortress.

The position of Joseph as superintendent of Poti-

phar's mansion is constantly illustrated on the monuments and in the tombs. The establishments of such dignitaries were on a scale so great that such an official was indispensable, for they included not only everything connected with the farming operations and the extensive gardening, in which rich Egyptians delighted, but also all the trades required by a great establishment. Slaves trained to all the occupations required either for drudgery or luxury, lived within the walls, and needed constant superintendence. The walls of the tombs show overseers of different grades, their staves of office in hand, and their pen behind their ear, busy at their duties, and it was over these that Joseph was placed. How much such a position involved may be judged from the enumeration left on one tomb of the agricultural wealth of its owner, and agriculture was but one detail in his affairs. He had, he tells us, 405 bulls of a special breed, 1237 of another, and 405 of a third: 1220 calves of one kind, 1138 of a second: 1308 antelopes: 1135 gazelles, besides other beasts in multitudes. As to geese, ducks and pigeons, he speaks of them by thousands.

That the incident of Potiphar's wife was not precluded in Egypt by any oriental seclusion of women is curiously shown. Instead of being shut up as they now are in Mussulman countries they appear on the monuments at parties sitting with men, and there are papyri which allude to their walking abroad as freely as with us. Nor does their morality seem to have been very high, for in some paintings ladies of high rank are seen at parties in a state of drunkenness, and there is still extant an Egyptian novel of great antiquity in which a lady of high position is guilty of the very same crime to a young man as was committed by Potiphar's wife in the case of Joseph.

That dreams were reckoned of great importance in antiquity as the medium of divine communications is well known, but in no country was more weight attached to them than in Egypt. Many instances occur in the papyri of their having caused the greatest anxiety to personages of all ranks, including the Pharaohs themselves, and it was the special office of a class of the priests to interpret them. That Joseph should have ventured to explain those of his fellow-prisoners was hence a dangerous boldness, for intrusion on priestly duties was death. But the dreamers, cut off from the official interpreters

and in wild excitement as to the purposes of the gods with regard to them, might well prevail on him, strong as he was in the assurance of aid from above, to put an end to their distress. The offices of chief baker and chief butler or cupbearer frequently recur in Egyptian documents, and so exactly is the language of the latter true when he speaks of pressing the grapes into Pharaoh's cup that we find it reproduced, verbatim in one of the texts on the walls of the Temple of Edfu. "They press grapes in the water, and the king drinks it," say the hieroglyphics. That the head of the chief baker should be lifted up—that is, that he should be impaled and left unburied—is another strictly Egyptian trait, marking his being charged with an offence so grave that vengeance was allowed to pursue him even after death by his not being embalmed, and by his being thus cut off from the hope of resurrection and life in the better world.

But the illustration of Scripture from the monuments is a subject too large for a single paper. We shall, therefore, close here for the present.

CUNNINGHAM GEIKIE.

DAILY PRAYERS AND VESPER SERVICE OF
THE CHRISTIAN CATHOLIC CHURCH
OF SWITZERLAND.

MORNING PRAYER,
AFTERNOON SERVICE (VESPERS),
EVENING PRAYER.

MORNING and Evening Prayer of the Anglican Church are substantially the same services as the Matins and Vespers of the Latin Rite. The additions made from Lauds and Prime to the former, and from the Compline to the latter service, do not much affect the character of either. There was evidently good reason for proceeding in this way with the work of ritual reconstruction. Then, as now, Matins and Vespers were of the Hours those chiefly, if not exclusively, used for public worship and common prayer in the Western Church. How admirably they answer this purpose, especially with some homogeneous enrichment from other offices, and how endeared they consequently become to the people, as soon as they are brought near to them through the vernacular, is evident from more than three hundred years' experience of the Anglican Church, and even from the history of the reform, decline and restoration of Ritual in the churchly branch of the German Lutherans. As these services stand now with us, and in the earliest and latest Catholic-Lutheran (*sit venia verbo*) Use, they contain not only all the essential elements of worship short of sacramental celebration, but they exhibit these elements also in such happy progress, that the worshipping congregation, true to the aim and end of all worship, is led into a communion with God in

Christ at each service, and makes every place of worship a tabernacle for the holy assembly of God and man, אהל מועד, as it was called already by the chosen people in the wilderness.

There is the cry, out of the deep, in the Confession, at the beginning of the service, and after the Absolution the approach of the accepted child to his Father in the prayer which in this place most justly has been called the prayer of adoption—*oratio filiationis*. Heart and mouth are now opened for the outpouring of praise and thanksgiving in the Psalms. And this stream of inspired song is called forth at the very first hour of daily worship by a wondrously comprehensive summons to divine service, the Invitatory, *Venite, exultemus Domino*; and it is exalted into a doxology of the Triune God by the ever-reverting *Gloria*.

The God of the covenant now responds, coming to his people in his Word, speaking to us first, as he spoke at sundry times and in divers maners in time past unto the fathers, by the prophets, and then speaking again by his Son, in whom the mysteries of the Old Testament are revealed, inasmuch as he hath appointed him heir of all things, and hath also by him made the worlds. At this coming He is then greeted and welcomed with the glorious chants of the early Church, and of the chosen faithful, who at his first Advent stood devoutly waiting for the consolation of Israel, and received and embraced in holy joy, Him who hath visited and redeemed His people.

It seems that the English Reformers gave expression to a deep devotional want, when they inserted, after the Lessons and Canticles, the Creed. In Latin Matins it is used only as an act of private devotion, together with the *Pater noster* and *Ave Maria*, by the Priest, before he begins the public service. In Latin Vespers it has no place at all. And yet, after having heard and with joy received God's revelation in His Word, the believers would join almost spontaneously in an open and unanimous profession of their faith in this Word of truth. Again, out of their fellowship in the catholic faith grows the accord of prayer which has the promise of fulfilment. It begins, in the Collects, with the offering up of the three hands of incense, one taken from the Eucharistic Altar, in which our most intense devotions should

be gathered up, thus making them in spirit *Orationes collectae*; and it ends with distinctly intercessory prayers. These, as belonging to the highest, the priestly, function of all believers, are therefore left to the end of the service, and ought to be led by the Priest standing at the Altar. The Hymn as well as the Sermon have their natural place indicated between the Collects and Intercessory prayers, where the Church of England prescribes the division through the Anthem.

It has been objected, that in the Anglican rite the Vespers, which were originally far more a service of song than of reading of the Word and prayer, had been too much conformed to the Matins. There is this however to be observed, that, in our distracted age, when the Scriptures, though within everybody's reach, are so rarely read at home, we could certainly no more spare the lessons than the Reformers could, while Bibles were scarce, and few people knew how to read.

Now all which has been said, and might be better said, in due appreciation and just vindication of the principles and mode of reform adopted by our Church in the ordering of our Daily Services, finds an unsought-for confirmation in the Order for Matins and Vespers as set forth, independently of our rite, by the German Lutheran Reformers in the sixteenth century, and again by those of the same faith who, in our days, are striving for scriptural and catholic reform in doctrine, discipline; and worship. We give a tabular comparison of the Latin, the old German, and the modern German Matins and Vespers.

MATINS.

<i>Breviarium Romanum.</i>	<i>Brunswick Agenda, ao. 1544.</i>	<i>Loeche: Luth. Agenda, 1833.</i>
1. Pater noster. Ave Maria. Credo.		1. Sentences (from the Prayer-Book). Confession and Absolution, adapted from the Latin.
2. Domine, labia, etc. Deus in adjutorium. Gloria.	2. Deus in adjutorium. Gloria cum Alleluia.	2. Domine, labia. Deus in adjutorium. Gloria Patri. Alleluia. (Except in Lent.)
3. Invitatorium. Ps. 95. Gloria Patri Hymnus.	3. Invitatorium. Ps. 95. Gloria.	3. Invitatorium. Ps. 95. Hymnus.
4. Psalmodia c. Gloria.	4. Antiphonae. Psalmi. Gloria.	4. Psalms with Gloria.
5. Lectiones.	5. Lectio Veteris Testamenti.	5, 6. Lessons according to the number of Psalms.
6. Te Deum.	6. Te Deum.	7. Summary (brief explanation of the Lesson).
	7. Lectio Novi Testamenti.	8. Te Deum, or Benedictus.
	8. Benedictus.	9. Kyrie and Collects.
9. Oratio.	9. Orationes Propriae.	
10. Benedictio.	10. Benedicamus. Da pacem. Benedictio.	10. Benedicamus etc. Benedictio.

VESPERS.

<i>Breviarium Romanum.</i>	<i>Austrian Agenda. 1571.</i>	<i>Loche: Luth. Agenda,* 1853.</i>
1. Pater noster. Ave Maria.		1. Sentences. Confession. Absolution.
2. Deus in adjutorium. Gloria.	2. Deus in adjutorium. Gloria. Veni, Sancte Spiritus.	2. Domine, labia. Deus in adjutorium. Gloria. Alleluia.
3. Psalmodia.	3. Psalmodia c. Antiphonis	3. Psalm c. Antiph. Gloria.
4. Capitulum.	4. Hymnus.	4. Capitulum or Lectio.
5. Hymnus.	5. Lectio cum Summario.	5. Hymnus.
6. Magnificat.	6. Magnificat.	6. Magnificat. Nunc Dimittis.
7. Oratio.	7. Oratio.	7. Kyrie, Lord's Prayer, Collects.
		8. Benedicamus. Benediction.

The resemblance between these forms and our own use is evident enough, to prove the substantial unity of the underlying principles of ritual. As much might be said of the Vespers, the "Afternoon Service," of the Swiss Book of Prayer, provided the rubric, which toward the end of that office permits the addition or insertion of another form of "Evening Prayer," is not complied with. The latter, taken entirely from the *Completerium*, is hardly adapted to public worship. Its use for Family Prayers, which is also suggested, is certainly more appropriate. The same holds good of the Morning Prayer of the Church of Switzerland. It is compiled from Lauds and Prime, with the exclusion of all that is essential in Matins, and with the addition of the rehearsal of the Commandments from the English (Ante-) Communion Service.

As we shall have to comment on this Service as well as on Vespers and Compline more in detail, we give here first the translation of the German text with the Latin, from which it is supposed to be derived; beginning with the Morning Prayer.

* The word *Agenda* (from *agere*, to act, to perform) denotes, in Lutheran ecclesiastical language, the Book containing the prescribed order of ministerial functions. It is the equivalent for our "Ritual." The Brunswick and the Austrian *Agenda* followed, as in the order for Matins and Vespers, so in the Communion, more closely the Latin Rite than several others. Of later Lutheran Liturgist Loehe has first and most of all striven to restore the old order in his *Agende für Christliche Gemeinden Lutherischen Bekenntnisses*; after him Dieffenbach, in his *Evangelische Hand-Agende*. Both adopted the first three opening sentences of our Daily Prayers. Dieffenbach added Isaiah 57, 15, 19 and Luke 24, 29: O Lord, abide with us, etc. Confession and Absolution are in both reciprocal between Priest and People, as in the Breviary, and changed so as to read:

V. I confess to Almighty God and to you, brethren, that I have grievously sinned in thought, word, and deed. O, my fault, my fault, my great fault! Therefore I pray you, brethren, to beseech our Lord and God for me. R. The Almighty God have mercy upon Thee and lead Thee through forgiveness of thy sins to life everlasting. Amen. *et vice versa*.

THE MORNING PRAYER

OF THE

CHRISTIAN CATHOLIC CHURCH OF SWITZERLAND.

Compared with Lauds and Prime of the Church of Rome.

BREVIARIUM ROMANUM.

DOMINICA AD LAUDES.

V. Deus in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen, Alleluia, *vel*: Laus tibi, Domine, Rex æternæ gloriæ.

Ps. 92 (93), Ps. 99 (100)

Ps. 62 (63), Ps. 66 (67).

Cum Antiphonis et Gloria Patri.

Antiphona; Tres pueri jussu regis in fornacem missi sunt, non timentes flammam ignis, dicentes: Benedictus Deus. Alleluia.

Canticum trium Puerorum.

Danielis 3.

Ps. 148, 149, 150.

CAPITULUM, APOC. 7 : 12.

V. Benedictio, et claritas, et sapientia, et gratiarum actio, honor, et virtus, et fortitudo Deo nostro in secula seculorum. Amen.

R. Deo Gratias.

HYMNUS.

Aeternæ rerum Conditor, Noctem diemque qui regis, etc.

V. Dominus regnavit, decorem induit.

R. Induit Dominus fortitudinem et præcinxit se virtute.

CANTICUM ZACHARIAE.

Ana. Vox clamantis in deserto, etc.

Oratio propria et de Pace.

AD PRIMAM.

Pater noster. Ave Maria. *Credo secreto.*

Deus in adjutorium, etc.

SWISS "GEBETBUCH."

MORNING PRAYER.

In the name of the Father, and the Son, and the Holy Ghost. Amen.

*The Leader in prayer or, when Morning Prayer is said with the congregation in the church before the Sunday Service [Celebration?], the Priest, shall say:**One.* Lord, open Thou our lips.*All.* And our mouth shall show forth Thy praise.*In praying the Psalms the people may respond to the Priest, or two choirs to one another, e. g., the men to the women.*

Psalm 100.

1. O, be joyful in the Lord, all ye lands:

Serve the Lord with gladness.

2. Come before His presence with a song.

Be ye sure that the Lord He is God.

1. It is he that Hath made us, and we are His;

His people, and the sheep of His pasture.

2. O go your way into His gates with thanksgiving,

And into His courts with praise,

1. Be thankful unto Him, and speak good of His name.

For the Lord is gracious.

2. His mercy is everlasting, And His truth endureth from generation to generation.

All. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, so now and eternally. Amen.*One.* Early shall our prayer come before Thee, O God.*All.* And our mouth shall be filled with Thy praise.

HYMNUS.

Ps. 53 (54), 117, 118.

SYMBOLUM SANCTI ATHANASII.

In Dominicis tantum.

Gloria Patri et Alleluia.

CAPITULUM I TIM. I : 17.

Regi saeculorum immortalis et invisibilis, soli Deo, honor et gloria in saecula saeculorum. Amen.

R. Deo gratias.

Christe, Fili Dei vivi: Miserere nobis. Qui sedes ad dextram Patris: Miserere nobis. Gloria Patri.

Exsurge Christe, adjuva nos. Et libera nos propter nomen tuum.

PRECES :

Kyrie, Pater Noster, Credo.

V. Ed ego ad te, Domine, clamavi.

R. Et mane oratio mea praeveniet te.

V. Repleatur os meum laude.

R. Ut cantem gloriam tuam, tota die multitudinem tuam.

V. Domine, averte faciem tuam a peccatis meis.

R. Et omnes iniquitates meas dele.

V. Cor mundum crea in me, Deus.

R. Et spiritum rectum innova in visceribus meis.

V. Ne projicias me a facie tua.

R. Et spiritum sanctum ne auferas a me.

V. Redde mihi laetitiam salutis tui.

R. Et spiritu principali confirma me.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Deinde Hebdomadarius facit Confessionem :

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam etc, et

One. Let us pray: Lord, our God, we thank Thee for Thy gracious protection, extended to us during this past night [this past week], and we beseech Thee thus to assist us, that on the new day of life, which Thou hast granted us, we may cast away the works of darkness and walk before Thee as children of light, after the example of Thy Son, Jesus Christ, our Lord.

All. Amen.

One. Thus speaks God, saying: I am the Lord thy God: Thou shalt have none other gods but Me.

All. Have mercy upon us, O Lord, and help us to keep Thy Commandments.

One. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep My Commandments.

All. Have mercy upon us, etc.

One. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh His name in vain.

All. Have mercy upon us, etc.

One. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou and thy son and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

vos fratres, orare pro me ad Dominum nostrum.

Chorus respondet :

Misereatur tui omnipotens Deus et dimissis peccatis tuis, perducatur ad vitam aeternam. R. Amen.

Deinde Chorus repetit Confessionem (mutatis mutandis). Facta Confessione a Choro Hebdomadarius dicit :
Misereatur vestri, etc.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. R. Amen.

V. Dignare, Domine, die isto :

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine, super nos :

R. Quemadmodum speravimus in te.

V. Domine exaudi orationem meam.

R. Et clamor meus at te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

ORATIO.

Oremus :*

[Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex coeli et terrae, hodie corda et corpora nostra, sensus, sermones, et actus nostros in lege tua et in operibus mandatorum tuorum : ut, hic et in aeternum, te auxiliante, sa vi et liberi esse mereamur, Salvator mundi, qui regnas et vivis in saecula saeculorum.]

R. Amen.

Deinde in choro legitur Martyrologium. Postea Hebdomadarius dicit.

V. Pretiosa in conspectu Domini :
R. Mors sanctorum ejus.

V. Sancta Maria et omnes Sancti intercedant pro nobis ad Dominum :
ut nos mereamur ab eo adjuvari

All. Have mercy upon us, etc.

One. Honor thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

All. Have mercy upon us, etc.

One. Thou shalt do no murder.

All. Have mercy upon us, etc.

One. Thou shalt not commit adultery.

All. Have mercy upon us, etc.

One. Thou shalt not steal.

All. Have mercy upon us, etc.

One. Thou shalt not bear false witness against thy neighbor.

All. Have mercy upon us, etc.

One. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

All. Have mercy upon us, O Lord, and help us to keep Thy commandments.

One. Lord, hear our prayer.

All. And let our cry come unto Thee.

One. Let us pray : O Lord, our God, King of heaven and earth, vouchsafe, we humbly beseech Thee, this day to direct and govern our hearts and bodies, our thoughts, words, and deeds, according to Thy law and to the fulfilment of Thy Commandments, that we, as Thy obedient children, may be worthy partakers of Thy love, now and ever.

All. Amen.

Our Father, who art in heaven ;

But deliver us from evil. Amen.

One. Make me a clean heart, O God.*

All. And renew a right spirit within me.

One. O, give me the comfort of thy help again.

* The Breviary has here the Morning Collect for Grace, "*Domine Deus omnipotens, qui ad principium hujus diei, etc.*" see p. 18. Again where, with inverted order, the Swiss book has the Morning Collect, the Breviary gives this Collect, common to our Communion and Confirmation Offices.

* These four last invocations are taken from the *Preces* above.

V. Cor mundum crea in me, Deus.

R. Et spiritum rectum innova in visceribus meis.

V. Redde mihi laetitiam salutis tui.

R. Et spiritu principali confirma me.

et salvari, qui vivit et regnat in saecula saeculorum. R. Amen.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

Gloria Patri, Kyrie, Paternoster.

Secreto.

V. Respice in servos tuos, Domine, et in opera tua, et dirige filios eorum.

R. Et sit spendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos, et opus manuum nostrarum dirige.

V. Gloria Patri. R. Sicut erat.

ORATIO.

Oremus :*

[Domine Deus omnipotens qui ad principium hujus dieinos pervenire fecisti : tua nos hodie salva virtute ; ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum : qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.]

R. Amen.

V. Adjutorium nostrum, etc.

R. Qui fecit.

V. Jube, domne benedicere.

BENEDICTIO.

Dies et actus nostros in sua pace disponat Dominus omnipotens.

R. Amen.

* To facilitate comparison, this Collect is transferred from its place in the Breviary (see page 17) and put in the place of the Morning Collect for Grace.

All. And stablish me with Thy free Spirit.

One. Now unto the King eternal, immortal, invisible, the one wise God, be honor and glory, for ever and ever. Amen. 1 Tim. i. 17.*

This sentence, given as an admonition to hallow the day, especially Sunday, may be replaced by any of the scriptural sentences given below :

[Creed.]

I believe in God, the Father Almighty, etc.

One. O Lord, let Thy mercy be showed upon us.

All. As we do put our trust in Thee.

One. Lord, hear our prayer.

All. And let our cry come unto Thee.

One. Let us pray : O Lord, who hast brought us to the beginning of this day, grant that by Thy aid we may praise and glorify the wonders of Thy power, wisdom, and mercy, in thought, word, and deed ; through Jesus Christ, our Lord.

All. Amen.

One. Our help is in the Name of the Lord.

All. Who hath made heaven and earth.

One. We begin our daily work in the name of the Father, who made us, in the Name of the Son, who redeemed us, in the Name of the Holy Ghost, who sanctified us.

All. Amen.

One. May the blessing of God the Father, the Son, and the Holy Ghost come upon us.

* This passage is transferred from another place of the Prime. It is in the Latin form the *Capitulum*. Regi saeculorum immortalis et invisibilis, soli Deo honor et gloria in saecula saeculorum. Amen.

Loeche, one of the later German Lutheran Liturgists, in his Preface to the Matins and Vespers, remarks on the Lauds : " The *Laudes* announce the dawning morn. When the morning comes, when the birds and all nature begin their song, the praise of the Creator and Redeemer also awakes in the Lauds. God's praise, and all together praise, is their character." This char-

acterization is fully borne out even by a superficial examination of the Lauds in the Breviary. There are, beside the *Jubilate Deo*, in two places, three Psalms of Praise, and among them the beautiful Morning Psalm (63) *Deus, Deus meus*, O God, thou art my God; *early* will I seek thee. Then there is the *Benedicite* with a glorious Antiphon, and the *Benedictus* preceded by a most appropriate Hymn* and a Chapter (*Capitulum*) which also eminently partakes of the character of doxology—viz., Apoc. 7:12: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

Which is then the relation of the Swiss Rite to this Service? Of all that wealth of praise, we have in the new order left barely the *Jubilate Deo*—Ps. 100. It is a small compensation, that besides, one Versicle of the proper tone should have been added from the Prime; and even that is only half given. The Breviary has:

Unto Thee have I cried, O Lord.

And early shall my prayer come before Thee (Ps. 18:13).

O let my mouth be filled with Thy praise.

That I may sing of Thy glory and honor all the day long (Ps. 71:7).

This is in the Swiss Rite reduced to two verses, one from each of the two Psalms, and slightly altered in order to fit, so as to read (indicating the changes by italics):

Early shall our prayer come before Thee, *O God*;

And our mouth *shall be* filled with Thy praise.

The Latin Lauds close with the Collect of the Day and the Collect for Peace (*Oratio propria et pro Pace*). The Swiss Book substitutes a new prayer, thanking for preservation during the night, and asking for spiritual grace and assistance during the day.

Here the order of Lauds is left, and Morning Prayer is continued by certain acts of worship which seem to stand for the Latin Prime. A novelty introduced is the Rehearsal of the Commandments taken from the English book, and, consequently, without the great Commandment. The beautiful Collect, "Almighty God, unto whom hearts are open, etc.," is also omitted. For this Prayer, which here might have been said with the concluding Collects of Lauds, mentioned before, a new

* There is an abundance of beautiful hymns for morning praise. Besides the *Aeterne rerum Conditor*, mentioned before, such as *Splendor paternae gloriæ*; *De luce lucem proferens*; or: *Alas dei nuntius, Lucem propinquam præcinitis*; or: *Lux ecce surgit aurea*; or: *Aeterna coeli gloria*.

collect, though of excellent scriptural wording, is no satisfactory substitute. The Lord's Prayer is taken from the place it has in our Office, and is placed after the Collect, "O almighty Lord and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern," etc. And this Collect appears somewhat ampler, agreeably to the Latin form in the Breviary, where it is, however, one of the concluding prayers in Prime. The form of the Kyries responding to the Commandments is also somewhat changed from ours. The tenth Kyrie is made equal to the rest, and the supplications appended to them are generalized, by substituting "Thy Commandments" for "This Law." Incidentally the very words have lost something of the rhythm and force of the original.

Of the first part of the Latin Prime, re-echoing the voice of praise awakened and sustained in the Lauds, viz., the Hymn, the three Psalms with Antiphons, and the Athanasian Creed, nothing has been retained. The character of the second part, however, comprising the *Preces*, the *Confessio*, and the *Orationes*, by which this office gradually asserts its peculiar object as a service of prayer, preparing for the day's duties—this character has been substantially preserved, although with a different arrangement of the single parts.

As we have already observed, the rehearsal of the Commandments stands, where Lauds would end and the Prime begin. This part, taken from our English Liturgy, is, it seems, to serve as an act of humiliation instead of the *Confessio* with the Versicles and Suffrages belonging to the Prime. A selection from the *Preces*, which in the Breviary precede the Confession, is here placed after the Commandments and Kyrie. Then follows the *Capitulum*, transferred from its place in the first part of the Prime, immediately after the Athanasian Creed, and after that the Apostles' Creed.

Toward the end of the Latin Prime, the Morning Collect, the original of our Prayer Book Collect for Grace, is said. A comparison between the Latin and our own text on one hand, and the Swiss version on the other, will show, that it is shortened and otherwise altered rather to disadvantage. The concluding Versicle and Benedictions however are all true equivalents of the Latin original.

We proceed now to reproduce the Afternoon Service and the Evening Prayer.

AFTERNOON SERVICE (VESPERS) AND EVENING PRAYER
OF THE
CHRISTIAN CATHOLIC CHURCH OF SWITZERLAND.

Compared with the Vespers and Compline of the Church of Rome.

DOMINICA AD VESPERAS.

Ante Vesperam dicitur secreto :

Pater Noster. Ave, Maria.

Deinde clara voce :

V. Deus in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri. Amen. Alleluia.

Psalmi c. Antiphonis, e. g., Ps. 109, 110, 111, 112, 113.

ANTIPHONAE :

Fidelia omnia mandata ejus confirmata in saeculum saeculi.

In mandatis ejus cupit (volet) nimis.

Nos, qui vivimus benedicimus Domino.

CAPITULUM, e. g., 2 COR. I.

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

HYMNUS, e. g. :

Lucis Creator optime.

VERSUS, e. g.

V. Vespertina oratio ascendat ad te, Domine.

R. Et descendat super nos misericordia tua.

In Feriis Adventus et Quadragesimae post Antiphonam ad Magnificat dicuntur sequentes

PRECES.

Kyrie. Pater Noster.

V. Ego dixi, Domine, miserere mei.

R. Sana animam meam, quia peccavi tibi.

V. Convertere, Domine, usquequo.

R. Et deprecabilis esto super servos tuos.

AFTERNOON SERVICE.

VESPERS.

OPENING.

Priest. O God, help us to pray.

People. Help us to laud and to praise Thy holy Name.

Glory be to the Father, to the Son, and to the Holy Ghost by all men and at all times. Amen.

PSALMS.

According to the season, three of the Psalms from those given below are to be sung.

CHAPTER.

To be selected from the Lessons appointed for the several Sundays, or else from the Commemorative Verses given before. Inasmuch as the chapter may have the form either of narrative or of exhortation, the choir shall respond either :

God be praised for this holy message !

or :

God be praised for this holy doctrine !

If an Afternoon sermon is preached, it follows immediately upon the reading of the Chapter.

HYMN.

This is to be chosen with regard to the season of the Church year or the character of the day.

See the collection of hymns given below. After the Hymn follows :

THE VERSICLE.

Upon Christmas [Rom. 15 : 12].

Priest. The night is far spent, the day is at hand.

People. Let us, then, rise and walk in the light.

Upon Easter [1 Cor. 15 : 20].

Priest. Christ is risen from the dead and liveth. Alleluia.

V. Fiat misericordia tua super nos.

R. Quemadmodum speramus in te.

V. Sacerdotes tui induantur iustitia.

R. Et sancti tui exultent.

V. Domine, salvum fac Regem.

R. Et exaudi nos in die qua invocaverimus te.

V. Salvum fac populum tuum.

Domine, et benedic hereditati tuae.

R. Et rege eos et extolle illos usque in aeternum.

V. Memento congregationis tuae.

R. Quam possedisti ab initio.

V. Fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

V. Oremus pro fidelibus defunctis.

R. Requiem aeternam dona eis, Domine; et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Pro afflictis et captivis.

R. Libera eos, Deus Israel, ex omnibus tribulationibus suis.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

CANTICUM BEATAE MARIAE VIRGINIS.

Antiphona ad Magnificat; Suscepit Deus Israel puerum suum, sicut locutus est ad Abraham et semen ejus: Exaltare humiles usque in saeculum.

ORATIO PROPRIA.

Commemorationes, Suffragia Sanctorum. Oratio:

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda

People. And we shall have life in His Name. Alleluia.

Upon Whitsunday [Ps. 43 : 3].

Priest. O, send out Thy light and Thy truth.

People. That they may lead us, and bring us to Thy holy hill and to Thy dwelling.

On Thanksgiving Days.

Priest. Praise ye, brethren, the Lord.

People. Ye people, magnify His holy Name.

On Saint's Days.

Priest. The Saint suffered for the law of the Lord.

People. He was not afraid of the threats of the wicked,

Upon Sundays [Col. 2 : 2, 3].

Priest. Hold fast to the mystery of God in Christ.

People. Wherein is hid all wisdom.

[PRAYER.]

Priest. Lord, hear our prayer.

People. And let our cry come unto Thee.

Priest. Let us pray. O Lord, heavenly Father, we give Thee thanks for all grace and spiritual blessing, whereby this day Thou hast refreshed our souls. Grant us, that we keep Thy divine word in faithful hearts, and that we let it bring forth rich fruit unto eternal life.

People. Amen.

THE MAGNIFICAT.

Glory be to the Father, Son, and Holy Ghost,

As in the beginning, so now and eternally. Amen.

Priest. The Lord be with you.

People. And with thy spirit.

Priest. Let us pray.

The Collect or the concluding prayer from the Mass of the day.

People. Amen.

Hereafter the reading of Evening Prayer may begin (see "Evening Prayer" above). If that is omit-

nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Dominum, etc.

BENEDICTIO.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

[V. Dominus det nobis suam pacem.

R. Et vitam aeternam.

Benedicat et custodiat nos omnipotens et misericors Dominus].*

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

Deinde dicitur secreto Pater noster.

Sic terminatur Officium, ubi alia non sequatur Hora

AD COMPLETORIUM.

Lector incipit. V. Jube, domne, benedicere.

Benedictio: Noctem quietam, et finem perfectum concedet nobis Dominus omnipotens.

R. Amen.

LECTIO BREVIS, I PETRI 5 : 8.

Fratres, sobri estote et vigilate : quia adversarius vester diabolus tanquam leo rugiens circuit, quærens quem devoret : cui resistite fortes in fide. Tu autem, Domine miserere nobis.

R. Deo gratias.

V. Adjutorium nostrum, etc.

R. Qui fecis, etc.

V. Pater noster *secreto*.

Deinde Hebdomadarius facit Confessionem. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis et vobis fratres : quia peccavi nimis cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatum Mariam, etc., et vos fratres,

* [V. Dominus det—misericors Dominus.] Transferred from the *Completorium*.

ted, the Vespers shall be concluded as follows :

Priest. The Lord be with you.

People. And with thy spirit.

Priest. Let us evermore gratefully praise our Lord.

People. To Him be always offered thanks and glory. Amen.

Priest. May the Lord give us his peace.

People. And everlasting life. Amen.

Priest. May the almighty and merciful God, the Father, the Son, and the Holy Ghost, bless and keep us.

People. Amen.

Priest. May the souls of the departed Faithful, through God's mercy, rest in peace.

People. Amen.

After a brief prayer said in a low voice the Priest leaves the Altar.

EVENING PRAYER.

In the name of the Father, the Son, and the Holy Ghost. Amen.

One. O Lord, our God, before Thy face we appear, weak, sinful men, and accuse ourselves, that, forgetful of Thy holy commandments, we have sinned in thought, word, and deed, and by leaving undone much good. Repenting, we pray that Thou wilt spare us.

All. We beseech Thee to hear us !

One. That Thou pardon us.

All. We beseech Thee to hear us.

One. That Thou lead us to true repentance.

All. We beseech Thee to hear us.

Psalm 130.

One. Lord, have mercy upon us.

All. Christ, have mercy upon us.

One. Let us pray : O God, who hast no pleasure in the death of the sinner, but that he be converted and live, accept our humble prayer to pardon our sins, refresh us with the dew of Thy grace,

orare pro me ad Dominum Deum nostrum.

Chorus respondet :

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternum.

R. Amen.

Deinde Chorus repetit Confessionem [mutatis mutandis.]

Facta Confessione a Choro Hebdomadarius dicit :

Misereatur vestri, etc.

Indulgentiam, absolutionem, et et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

Et facta Absolutione dicitur :

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus in adiutorium meum intende.

R. Domine, ad adjuvandum me festina. Gloria Patri. *Antiphona.* Miserere.

Ps. 4, Ps. 30 (31), Ps. 90 (91), Ps. 133 (134).

HYMNUS, e.g.

Te lucis ante terminum, etc.

CAPITULUM, JEREM. 14 : 9.

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super; ne derelinquas nos, Domine Deus noster.

R. Deo gratias.

R. In manus tuas, Domine, commendo spiritum meum.

V. Redemisti nos, Domine Deus veritatis. Commendo. Gloria Patri. In manus, etc.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

Antiphona ; Salva nos.

CANTICUM SIMEONIS.

Lucæ 2.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace : quia viderunt oculi mei salutare tuum.

and grant that this day, which we began with calling upon Thy holy Name, we may end in Thy peace. This we ask through Jesus Christ, Thy Son, our Lord.

All. Amen.

One. O Lord, open Thou our lips.

All. And our mouth shall show forth Thy praise.

One. Blessed art Thou, O Lord God of our fathers.*

All. Praiseworthy and glorious, world without end.

One. Let us praise the Father, the Son, and the Holy Ghost.

All. Let us praise and laud Him in eternity.

Psalm 145.

All. The glory be to the Father, the Son, and the Holy Ghost, as it was in the beginning, always and eternally. Amen.

If the Evening Prayer is said with a congregation in Church, the Vesper Psalms for the season and the Magnificat may be sung instead of the Psalms given above.

One. Lord, hear our prayer.

All. And let our cry come unto Thee.

One. Let us pray. O Lord, our heavenly Father, we give Thee thanks for all benefits which we have received this day from Thy hand. Grant, that all Thou hast allowed to befall us, may serve to our purification and sanctification through Jesus Christ, Thy Son, our Lord.

All. Amen.

Here may be inserted the Collect of the day or season.

One. Our help is in the name of the Lord.

All. Who made heaven and earth.

* V. Benedictus es, Domine, Deus patrum nostrum.

R. Et laudabilis et gloriosus in sæcula. V. Benedicamus Patrem et Filium cum sancto Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

These versicles are taken from the *Preces* following in the Breviary after the *Nunc Dimittis*.

Quod parasti ante faciem omnium populorum;

Lumen ad revelationem gentium et gloriam plebis tue Israel. Gloria Patri, etc.

Salva nos, Domine, vigilantes, custodi nos dormientes; ut vigilemus cum Christo et requiescamus in pace.

PRECES.

Kyrie eleison. Pater Noster. Credo. *Secreto.*

V. Benedictus es, Domine Deus patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patrem et Filium cum Spiritu sancto.

R. Laudemus et superexaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento coeli.

R. Et laudabilis et gloriosus et superexaltatus in sæcula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare, Domine, nocte ista:

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speramus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus at te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

ORATIO.

V. Oremus: Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle. Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum, etc.

BENEDICTIO.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

Psalm 121.

*Here may be sung an Evening Hymn.**

SIMEON'S PRAYER OF PRAISE.

Luke 2: 29 ff.

One. Lord, now lettest Thou Thy servant depart in peace; for my eyes have seen Thy salvation, which Thou hast prepared before the face of all people; to be a light, to lighten the Gentiles and to be the glory of Thy people Israel.

A quiet night, and a happy end, grant us the Almighty Lord.†

All. Amen.

One. Bless us, O Lord, while waking, and protect us while asleep, that we may wake with Christ and rest in peace.

All. Amen.

One. May the Almighty and merciful Lord bless and keep us.

All. Amen.

One. Defend us, O Lord, this night against all evil.

All. Have mercy upon us, O Lord, have mercy upon us.

One. Into Thy hands, O Lord, I commend my spirit.

All. For Thou hast redeemed us, thou God of truth.‡

One. Lord, hear our prayer.

All. And let our cry come unto Thee.

One. Let us pray. O God, who hast faithfully guided us through this day, take us also during this time of night under Thy gracious shelter and protection.

Be near this dwelling, O Lord, and keep far from it all evil. May Thy holy angels abide here and keep us in peace. Through Christ our Lord.

All. Amen.

* The Swiss Hymnal contains only two Evening Hymns, one barely suited for worship, the other a nursery song. The ancient hymns, such as "*Beata lux, O Trinitas*," found in many Lutheran hymn-books, are missing."

† Noctem quietam et finem perfectum concedat nobis Dominus omnipotens. R. Amen. Inserted from the Benediction at the beginning of the Completorium.

‡ In manus tuas, Domine, commendo spiritum meum.

R. Redemisti nos, Domine Deus veritas. From the Versicles after the Chapter.

V. Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.

R. Amen.

V. Fidelium animae, per misericordiam Dei requiescant in pace.

R. Amen.

V. Dominus det nobis suam pacem.

R. Et vitam aeternam.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

One. May the Lord give us His peace.

All. And everlasting life. Amen.

One. May the Almighty and merciful God, the Father, the Son, and the Holy Ghost, bless and keep us.

All. Amen.

One. May the souls of the departed Faithful through God's mercy rest in peace.

All. Amen.

At last is said with a low voice
The Lord's Prayer.

Of the two services appointed for afternoon and evening, the former alone seems to be adapted to public worship. This is also indicated by the heading of the responses with the words "Priest" and "People," while in the second service, as in Morning Prayer, "One" and "All" are used, presupposing, as the rule, private prayer without a clergyman. In fact, the "Vespers" of the Swiss Ritual are in their general arrangement well suited for Common Prayer, and, therefore, likely to be after the Communion, the service most accepted with the people. They follow substantially the order of the Latin Rite, and they might follow it still more closely in matters not touching any doctrinal point. For instance: Of the *Pater Noster* and *Ave Maria*, with which the Latin Vespers are prefaced, the former might have been retained, as in the English Book; so also the original opening sentence, "O God, make speed to save us. O Lord, make haste to help us." The Lutherans, following English precedent, added the other clause from Matins: "O Lord, open thou our lips, and our mouth shall show forth Thy praise," thus expressing the same idea embodied in the Swiss Versicle, O God, help us to pray. Help us to laud and to praise Thy holy Name—yet with the advantage of traditional Scriptural wording. The *Gloria Patri* immediately following is also somewhat shorn of a peculiar beauty. It seems to be good catholic use to add to the *Gloria* prefacing the Psalms, the *Alleluia*. The Germans have retained it in its Hebrew form, the Anglicans preserve it in the Versicle: Praise ye the Lord. The Lord's Name be praised. This most felicitous invitatory to the Psalmody should not have been given up. The change of the ending of the *Gloria* from "As it was in

the beginning," etc., into "by all men and at all times, Amen," is also very singular. There is upon the whole too much variety in the Glorias.*

Now, as to the Psalter itself. Our Church has set forth a German Mission Service which contains all the Proper Psalms and the Ten Selections, a total of sixty-four Psalms. Yet the German clergy find the choice too limited, and call for the whole Psalter. The selection of Psalms, however, to which the rubric in the Swiss Book refers, contains only twenty-six Psalms. There are for Lent and Holy week eight; for Christmas, Easter, Whitsuntide, Thanksgiving Day, and All Saints' Day, three psalms for each day; and for all Sundays, that are no feasts, three Psalms in all. Of this selection the Preface to the Swiss Prayer Book says: "The Psalms or portions of Psalms selected for the afternoon service have been put by Curate Hassler, of Basle, into metric form, to facilitate the musical rendering." It must not be supposed, however, that this Psalter by the Rev. Mr. Hassler is like the "Selection from the Psalms of David in metre" appended to our old Prayer Books. There is no rhyme; only even lines of four iambic feet. For chanting are those Psalms then intentionally unfitted, neither is any other music likely to redeem their unpoetic and declamatory tone. Here is a translation of the verses which are to supersede, in the Easter Service, the Eighth Psalm:

Thy praises, Lord, rise heavenward : Resounding from the universe.

With joy the infants join in them : Putting to shame Thine enemies.
If I behold Thy masterwork : The Sun, the Moon, the host of Stars,
Afraid is my poor heart, it thrills : That Thou remember'st it in truth.

Thou hast raised high the Son of Man : Divested of mortality

* 1 In Morning Prayer after the *Jubilate* :

Glory be to the Father, to the Son, and to the Holy Ghost.

As it was in the beginning, now and eternally. Amen.

2. In Vespers at the beginning :

Glory be to the Father, to the Son, and to the Holy Ghost,

By all men and at all times. Amen.

3. After the *Magnificat* :

Glory be to the Father, Son, and Holy Ghost,

As in the beginning, so now and eternally. Amen.

4. In Evening Prayer, after the 145th Psalm :

The Glory be to the Father, the Son, and the Holy Ghost,

As it was in the beginning, and always and eternally. Amen.

No prey on Thy own Godhead seemed : To Thee, to crown Him with
Thy rank.

Of Thy creation made the Lord : Lies now all power at his feet.
The world's spheres run for Him : Earth's wonders all to Him be-
long.

O Lord, our God, how great art Thou : Thy kindness is without a
bound.

Thy praises, Lord, rise heavenward : Resounding from the universe.

The Chapter which is to be read after the Psalmody, is not necessarily the *Capitulum* of the Latin Vespers, consisting mostly of one single verse. Although the reading of so short a passage, called also *Gedenkspruch* (*versus*) is allowed by the rubric; the reading of the Lessons appointed for the several Sundays, is likewise authorized. This includes probably the Epistles and Gospels and certainly the special Lessons for the Sundays in Lent, for Maundy Thursday, and for Good Friday—in all, twenty-four Lessons, three—for selection—for each day, all from the New Testament. Of the Old Testament, not one chapter is appointed for reading. This may be owing to the fact that the compilers of the Swiss Ritual have not yet decided which of the received versions of the Old Testament they will choose. In the Preface to the Book we read : "The portions of Scripture taken from the New Testament are rendered according to Kistemaker's translation, even in instances where the same is not quite accurate. The Old Testament is always quoted according to the original, not according to the Vulgate. For verses from the Psalms recourse was had chiefly to De Wette's excellent translation, and for passages from other books of the Old Testament to Leander van Ess's version, which is most widely circulated in Catholic countries."

This leads to a question of wider bearing—namely, the eventual adoption by the Swiss Church of a standard translation of the Bible. From the above-given passage in the Preface it appears that the necessity first to decide this point did not occur to the composers of the Ritual, at least not with regard to the Old Testament. But the force of quotations and readings from the Word of God is greatly lessened, if the people fail to recognize them as Bible words, because they miss the familiar sound with its hallowed associations. It may be a rare thing to find even among pious people coming from the Roman Communion, such reverence for, and knowledge of their vernacular version as religiously educated mem-

bers of the Anglican Church and Lutheran Communion evince for their King James' or Luther's Bible. There are, however, surely translations pre-eminently acceptable and familiar to clergy and people of Roman Catholic education. The Preface itself owns a preference for Kistemaker's translation of the New Testament, and for Van Ess's version of the Old. The authorization of a complete German Bible for the Christian Catholic Church one might suppose, should therefore have met with no serious obstacles. As a natural consequence, all readings and quotations from the Scriptures would have been worded in thorough agreement with that authorized version. This is the unvarying rule observed in our Prayer Book, and the steady observance in all German Lutheran liturgies.

After the Lesson, the Swiss Use provides for a Sermon, and after the Sermon, for the singing of the Evening Hymn. Then a number of Versicles follow, leading over to a Thanksgiving for the blessings of the day past. Thereupon the Magnificat is sung. After this chant, the Collect of the day is ordered to be read, and a series of Versicles and shorter Benedictions, some taken from Compline. The Collect for Peace, however, which our Even-song has in common with the Latin Vespers, is omitted. As the combination of Evening Prayer (Compline) with these Vespers is left optional, the *Nunc Dimittis* would generally find no place in the service. Besides, even in Compline, it is not used as a chant, but as a Prayer, a Latin custom which the Church of England has most appropriately abandoned. To make of the Vespers and the "Evening Prayers" a continuous service, some more rubrical directions for omissions of certain parts would seem necessary.*

In Compline, the Christian is led to look forward toward night with its terrors, and made aware of the danger and works of darkness. It is the very prayer by which at last he commends himself into the protecting hands of his Lord. The first supplication of the Latin *Completorium* gives the key-note to the whole service in the words, "A quiet night and a happy end, grant us, Almighty Lord." This might have been left in its place, instead of being used as Versicle after the *Nunc Dimittis* later on. The opening of the Service, accord-

* See Rubric after Ps. 145.

ing to the Swiss rite, as the comparison will show, is much less impressive, bearing no peculiar relation to the hour.

The act following next in the Breviary is the mutual Confession and Absolution, used also *Ad Primam*, and in the beginning of the *Missa Catechumenorum*. It admits of purification, as the admirable form in which it appears in the opening of the Swiss Mass will prove. So one would wish it had been kept here too. Whatever may have been the reasons for the change, even now the penitential character of this part of the rite, to some extent, is adhered to. There are a number of penitential suffrages, and it serves the same purpose, that the *De profundis* is here introduced, followed by a penitential prayer.

Tradition and the natural fitness of things are also in agreement with an act of thanksgiving, constituting the second part of the service. It consists of Versicles taken from the *preces* of Compline, of the 145th Psalm—*Exaltabote, Deus*—a prayer of thanks, and, the Collect of the day (optional), again of another Psalm, the 121st, *Levavi oculos*, a hymn (optional), and the *Nunc Dimittis*, singularly enough, not as chant, but as a prayer and withal contrary to the Latin use and to its nature, deprived of its responsive arrangement. Here arises also a practical difficulty. As the Psalms are all condensed into four or six verses, where they seemed not yet short enough in the original, and as they are separated from one another by suffrages and prayers, there will be a perpetual change of devotional attitude. Within a few minutes people will have to kneel down for prayer and to rise again for praise, no less than seven times. This is too much, not to be distractive to the outer man as well as disturbing to the composure of the mind and soul of the worshiper. The Latin Church avoids everywhere the interruption of such devotions, as demand in their very nature a more continuous flow. The English Reformers, and even the much less liturgical Lutherans, did not fall into this error either. However, there is something more to be said concerning the selection of the Psalms for Compline. The Breviary has the Psalms prescribed in it not without the best reason. Here is the closing verse of Psalm 4—*Cum invocarem* :

I will lay me down in peace, and take my rest ;
For it is Thou, Lord, only, that makest me dwell in safety.

Or, the sixth verse of Psalm 31—*In te Domine speravi :*

Into Thy hands I commend my spirit ;
For Thou hast redeemed me, O Lord, Thou God of truth.

Or, the following verses from Psalm 91—*Qui habitat :*

He shall defend thee under His wings,
and thou shalt be safe under His feathers ;
His faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night ;
Nor for the arrow that flieth by day.

There shall no evil happen unto thee :
Neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee ;
To keep thee in all thy ways.

Or, the last three verses of Psalm 134—*Ecce nunc :*

Ye that by night stand in the house of the Lord ;
Even in the courts of the house of our God.

Lift up your hands in the sanctuary,
And praise the Lord.

The Lord that made heaven and earth ;
Give thee blessing out of Sion.

Now, what could be more beautiful than to close the Psalmody of the last daily Hour of Prayer with the benediction of this Evening Psalm? And the Latin suggested it even more strongly by opening the verse with the striking word :

In noctibus extollite manus vestras in sancta.

But we should not close our comments on the use of the Psalms in this Service without reminding ourselves how thoughtless, and in many cases senseless, is the arrangement of the Psalter in our own Prayer Book. The fourth Psalm is not the only one belonging to Vespers which has happened to be cut off for Matins at the mechanical division of the Psalter into sixty parts. Some critics object to the addition to the English Psalter of the ten American Selections. The true principle would be to have the Proper Psalms for feasts and fasts put together in order, and to have also Proper Psalms for Sundays, for instance, the whole of the 119th Psalm; so penitential Psalms for Friday, and so on. All attempts made in the Ancient Church to regulate the use of the Psalter tended not toward a *cantio perpetua*, but toward a *cantio propria*, although the system was never

completed. It might have been expected that the Old Catholic Reform would supply the deficiency and set our Church the much-needed example. As they have not done so, it devolves on the Anglican Communion herself to improve her practice, although that is even at present laudable in a measure, inasmuch as we do use the Psalter from beginning to end.

Not much is to be said of the concluding Versicles and Prayers in the Compline of the Swiss Ritual. It opens with the Versicle taken from the beginning of the Latin *Completerium*, as was mentioned before: *Noctem quietam-et finem perfectum*, etc. Also the beautiful *Salva nos*, which recurs so often in the *Horæ* of the Western Church, has been kept. The transpositions of some suffrages or versicles makes little difference, as the connection is left substantially intact. It does one good, thus to see the new once more chime in with the old, and the harmony and symmetry before somewhat disturbed by subjective changes, at last restored.

After the comments made in detail at the examination of the three services, only a few general remarks need be added. As it is suggested by the compilers of the Ritual themselves, that the Evening Prayer, corresponding to Compline, and the Morning Prayer, proposing an equivalent for Lauds and Prime, are chiefly designed for private devotion and family worship, it would be proper to give further and more careful attention to the enrichment of the Vespers, and to the restoration of Matins, which in the Swiss Rite are simply abolished, notwithstanding the fact that Catholic tradition, and the unanimous consent of all other Liturgic Reformers, singles out from among the Hours the latter as well as the former, as the very Offices intended and suitable for Common Prayer and Public Worship. The use of the Apostles' Creed in the *Completerium*, although it is not said *ad Vesperam*, might justify its addition to the Vespers all the more, as the insertion of Versicles and Prayers from Compline had been thought justifiable. Also the *Nunc Dimittis* ought to go in, and that as a chant, not as a prayer. Matins would be an entirely new addition, in whole and in part, to the Swiss Rite, as it now stands. The *Venite*, the *Te Deum*, the *Benedicite* and *Benedictus* (both happily reclaimed by our Church from their relative obscurity in Lauds and Prime) have disappeared from this Ritual. Yet they are as much

the glory of Morning Prayer, as the *Magnificat* and *Nunc Dimittis* are of Even-song. People once accustomed to this jubilant service of the early day are even unwilling to part with it when the Holy Eucharist immediately follows. And where no sacramental celebration can be had, Matins are certainly the most glorious form of morning service. Moreover, it has done more than any other ritual provision to restore Daily Prayer in the Churches of the Anglican Communion, an example worth following. It should also be remembered, that if this Service, as well as the Vespers, is properly enriched with stated readings from the Scriptures, a remedy is presented against the disuse of the Word of God among the masses of nominally Christian people.

Hand in hand with this ritual restoration, ought to go the compilation of a suitable Lectionary. No church, however, which is undertaking this at present, should imitate the inconsistency of our table of Lessons, which has one order of proper lessons beautifully agreeing with the Christian Year, and another, here and there, overlapping the former, and following from mere indifference the Natural Year. The Lutheran Lectionaries, of which we are apt to think little, distribute with good churchly tact the six lessons of each week, between the Sundays, from the first in Advent to the last after Trinity.

Bishop Herzog makes in the preface to the Swiss Prayer Book this kind acknowledgment: "Of the blessing which a Prayer Book may bestow, the Book of Common Prayer of the Church of England is a shining example; it has served me as a model, and my work will betray the suggestions I owe to it." No doubt there is no Church which, like the Anglican, has succeeded so well in familiarizing her people with her services. The practice of ministering to the people and worshiping with them in their mother tongue, and withal in a form of the language especially hallowed by sacred use, and the wisdom of putting the whole of her rite into the people's own hands, have been the chief causes of the results so beneficial to the spiritual life of the Church and nation. But every good Anglican who understands the ritual of his Church, is ready to confess that our services are impressive, aside from passing emotion, and really productive of spiritual fruit only in the proportion as they are not essentially changed from the primitive rites either in spirit or wording. Heart and conscience fail the well-taught and

devout liturgist, rather than the eccentric ritualist, wherever the service leaves the holy path of purely Scriptural and Apostolic and Catholic thought and expression.

Now, the good Bishop will pardon us, if, for truth's sake, and for the sake of an ultimate and more perfect reunion in catholic worship, we do humbly submit, that he has allowed changes and transpositions and omissions in the service, that have no urgent cause, and are therefore apt to prejudice the spread of true ritual reform. We say purposely, not that he has made these changes himself, but that he has allowed them: It is evident, that several hands have been handling this delicate and even sacred matter, not always with due caution, and sometimes with less reverence for that which is primitive and ancient, than our Church would approve in a work like this. Many good Anglicans will regret that, except in doctrinal issues between themselves and Rome, the compilers of these services have not kept more closely to the Latin Rite, as was done so much more felicitously in the Eucharistic Service presumably prepared by the Bishop himself.

GEORGE F. SEIGMUND.

THE EUCHARISTIC OFFICE OF THE CHRISTIAN CATHOLIC CHURCH OF SWITZERLAND.

IN the great religious movements of this day, in lands where Church and State are now, or long have been, connected, there is perhaps no lack of charity in thinking that, among the partisans on one side or the other, there are some not actuated by religious motives, but who, "fishing in troubled waters," seek for ends which, whether right or wrong in themselves, are not their ostensible objects.

And among those really interested in the religious aspects of the case, there will be on either side very diverse appreciation of the questions at issue. Some will defend, with little thought as to the merits of the case, that to which they are accustomed, and account it "the old way," though centuries of *real* antiquity may condemn the traditions and teaching of a generation, or of a few generations, last past. Not a few may have such cherished associations with *one* part of a system as to be unable to see fault in *any* part thereof. And, on the other hand, evident faults in the practical working of a system may blind the eye to much that in it is most excellent. Exaggeration on one side oft leads to exaggeration on the other; and so, what is really good may, even by good men, "be evil spoken of."

Those who, in countries where Romish influence has long held sway, are trying to bring about a true church reform, may be divided into four classes.

One of these sees most plainly how Rome has interfered with civil and religious liberty, and is especially anxious to check such aggressions. This class is liable to underestimate the importance of the religious element, and to yield to the temptation to seek right ends in ways that may, to say the least, not always be judicious. There have been times when political measures meant to befriend the Old Catholic cause in Germany and Switzerland have really been prejudicial to it. And yet, men skilled in public policy have their part, and a very im-

portant part, to play in this matter. They may be most useful allies to men to whom the strictly religious aspects of affairs are more evident.

A second class, in denouncing evils, is not careful to discriminate between the evil and the good, and would fain make sudden and violent changes. Because of the faults of the Romish hierarchical system, the members of this class would do away with bishops, or would put undue limits on the authority of the clergy. Because of accretions in the service book to which they have been accustomed, they would dispense with a liturgy, or with light heart attempt to make a *new* one. Men of this kind, who, however good their intentions, so gravely compromised the cause of reform in the sixteenth century, have their representatives also in the nineteenth. And yet, true-hearted zeal, even if knowledge and discretion be less than could be wished, should never be despised. Under the guidance of the more prudent, who should show their wisdom in recognizing the good qualities of the ardent, and in striving to exert, as they often may, a proper influence over them, these may do most valuable work.

A third class sees the need of change, but is *almost* ready to 'bear the ills it has rather than to fly to others that it knows not of.' The constitutionally cautious see, so much better than others, the dangers that may come from action. True-hearted and noble men these ultra-conservatives often are. Only let them try to judge fairly, and make due allowance for, the impetuous, and then they may often moderate what to them seems rashness, and wise thoughts and bold deeds unite in rendering the Church good service.

A fourth class combines the virtues of the other three. It tries to judge of character and be watchful of the times, to know when to speak and when to be silent, is glad to retain what of the old may be retained, and careful as to the time and the circumstances when needful changes are to be introduced. This class, we may fain hope, is in Germany and Switzerland a growing one. Important in itself, it is doubly so for this, that it has points of contact, and can co-operate, with each of the other classes.

The wise and earnest Bishop of the Christian Catholic Church of Switzerland, so lately an honored guest among us, is an admirable representative of this class.

In the "Gebetbuch," or Book of Common Prayer, framed under his direction, and largely with his co-operation, his Church has a most useful service book ; not indeed that it is incapable of improvement. In the services for Morning and Evening Prayer, ancient precedent might perhaps have been more regarded. For even in regard to *these* services do those words from the Preface to the Old Catholic Ritual of Germany hold true :

"It is certainly in accord with the spirit of the Catholic Church that, as to the essential parts of which the Liturgy is composed, unity should be maintained, on the one hand, between the different parts of the Church, and on the other, between the present and the past, and therefore that, at least in essentials, liturgical words and acts should be alike throughout the Church, and that those which have been in use should not be needlessly changed. . . . Unity in essentials does not, however, exclude diversity in what is not essential."*

In regard to *other* services there is room for considerable differences, but as to the service for the Holy Eucharist these are no times for the construction of a *new* Liturgy. As Freeman well says :

"From the earliest times the Eucharist was, by the very nature of the case, embodied in its entire extent in actions and forms of speech, which effectually, in all its main points, interpreted its intent and powers to generation after generation. The Eucharist was its own definition, and contained within itself its proper limitations. Divine Wisdom, acting at first through apostolic ministration, and continuing to preside over the counsels of the Church Universal, had so cast the general frame of the Ordinance, such as the churches at the first inherited, and in the main preserved it, that there was little room for the entering in of question or controversy. . . . Eucharistic doctrine appeared there in its true character, as no single or uncompounded, but a twofold, or two-sided truth or body of truth, both whose members were to be held in conjunction, be the mode of reconciling them what it might. Even a tendency to unequal recognition of the two parts of the

* Katholisches Rituale, herausgegeben nach den Beschlüssen der beiden ersten Synoden der Altkatholiken des Deutschen Reiches. (Bonn, 1875.) p. 3.

mystery would be checked by the tenor of the Ritual. Any endeavor or anxiety to reduce either to the lowest degree would fail to find any real countenance in it. But actual *denial* of the existence of either the one or the other could only be hazarded in absolute defiance of its provisions and teaching. All this we might, in a manner, be sure of beforehand, even if we had no knowledge of the old forms of Eucharistic service. The Eucharistic mystery would be certain, we might safely say, to be equably embodied in the Eucharistic Ritual. But we are not left to conjecture. No one can survey in their entire range, their breadth and length, the ancient Liturgies of the Church Universal, such as they were throughout her uncontroversial period, without perceiving that such is actually the case."*

Where a church has been using a liturgy which has erred either in the way of excess or of defect, let it seek after no Eucharistic novelties, but return, as best it may, to what is *truly old*.

Such a course has happily been taken in Switzerland. At the Christian Catholic Synod, held in Geneva, May 20th, 1880, under the presidency of Bishop Herzog, a Eucharistic Office was authoritatively set forth, in which, while a few minor changes have been made for the sake of greater simplicity, the intention is made clearly evident to retain what had been hallowed by long use, *except where discordant with the teachings of primitive antiquity*.

It has been thought that nothing could better show the spirit actuating the leaders in the Catholic Reform Movement in Switzerland, than a careful comparison between their Eucharistic Office and that of the Church of Rome.

In the following pages, a translation of the Swiss Office stands side by side with the *Ordo Missæ Romanus*. Each Office is given in its entirety, and in its due order. A few explanatory interpolations have been made, here and there, which, however, are always placed between brackets, [].

It may be noticed that there is, at times, in the Swiss Office, a lack of definite rubrical directions. At the Synod which, as above stated, set forth the *text* of the Eucharistic Office, the *rubrics* were referred to a Com-

* Freeman, "Principles of Divine Service," vol. ii. pp. 27, 28.

mission, with the bishop at its head, for further elaboration. The writer had hoped to have been able to use, for his translation, the revised rubrics. But on account of delay in receiving full information as to the results of the labors of the Commission on the Rubrics, he has been compelled to give the rubrics as they were reported to the Synod in May last, and as they stand in the "Gebetbuch."

Where it has long been customary to have many Celebrations of the Holy Eucharist, and but few Communion, it must needs take time for the habit of Frequent Communion, in accordance with primitive usage, to be established. It is to be hoped, however, that, ere long, instead of directions respecting Communion being relegated to the "*Ritual*," the Eucharistic Office itself may be so arranged as to make it evident that, in the minds of those in authority in the Christian Catholic Church of Switzerland, the Communion of the Faithful is a normal part of every Eucharistic Celebration.

ORDO MISSAE ROMANUS.

SWISS "MESSLITURGIE."

In the Missale Romanum, the "*Preparatio ad Missam, pro opportunitate Sacerdotis facienda*," which is not given as a part of the *Ordo Missae*, is as follows:

Antiphona. Ne reminiscaris, Domine, delicta nostra, vel parentium nostrorum, neque vindictam sumas de peccatis nostris.

Quae antiphona in Festis duplicibus tantum duplicatur, et tempore Paschali additur in fine, Alleluia. Deinde, dicuntur sequentes Psalmi.

Ps. lxxxiv,*

Ps. lxxxv,

Ps. lxxxvi,

Ps. cxvi., vv. 10-16,

Ps. cxxx,

PREPARATION.

While the Priest prepares for celebrating, is said, in a low voice:

Psalm xxvi., from v. 6,

I WILL wash my hands in innocence, O Lord: and so will I go to Thine Altar.

That I may shew the voice of thanksgiving: and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house: and the place where Thine honor dwelleth.

O shut not up my soul with the sinners: nor my life with the bloodthirsty;

In whose hands is wickedness: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me and be merciful unto me.

* Except where otherwise specified, in this paper the Psalms are numbered as in the Hebrew and in the English Bible.

Unusquisque cum Gloria Patri.

Deinde repetitur Antiphona. Postea Sacerdos dicit :

Kyrie eleison, Christe eleison, Kyrie eleison ; Pater noster, etc.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Then follow a number of prayers, of which the greater part are "*Orationes pro opportunitate Sacerdotis dicendae.*"

The *Lavabo inter innocentes manus, etc.*, comes in the *Ordo Romanus*, shortly before *Sursum corda.*

Sacerdos paratus, cum ingreditur ad Altare, factâ illi debitâ reverentiâ, signat se signo Crucis a fronte ad pectus, et clarâ voce dicit :

IN Nomine Patris, et Filii, et Spiritus Sancti. Amen.

Deinde junctis manibus ante pectus, incipit Antiphonam :

Introibo ad altare Dei.

Ministri. Ad Deum qui laetificat juventutem meam.

Postea alternatim cum ministris dicit sequentem Psalmum :

JUDICA me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

M. Quia Tu es, Deus, fortitudo mea : quare me repulisti, et quare tristis incedo dum affligit me inimicus ?

S. Emitte lucem Tuam et veritatem Tuam : ipsa me deduxerunt et adduxerunt in montem sanctum Tuum et in tabernacula Tua.

M. Et introibo ad Altare Dei : ad Deum, qui laetificat juventutem meam.

S. Confitebor Tibi in citharâ, Deus : quare tristis es, anima mea, et quare conturbas me ?

M. Spera in Deo, quoniam adhuc confitebor Illi : salutare vultus mei et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

My foot standeth right : I will praise the Lord in the congregations.

Glory be to the Father, and to the Son : and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. Amen.

A. MISSA CATECHUMENORUM.

An Act of Penitence on the part of the congregation.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Psalm xliiii.

Priest.

I WILL go unto the Altar of God, *People.* Even unto the God of my joy and gladness.

Priest. Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

People. For Thou art the God of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me ?

Priest. O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

People. And that I may go unto the Altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto Thee, O God, my God.

Priest. Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

People. O put thy trust in God :

M. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

S. *Repetit Antiphonam.* Introibo ad altare Dei.

R. Ad Deum, qui laetificat juventutem meam.

Signat se, dicens: V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Deinde junctis manibus, profunde inclinatus, facit Confessionem.

(In Missis Defunctorum, et in Missis de tempore a Dominica Passionis usque ad Sabbatum Sanctum exclusive omittitur Psalmus, Judica me Deus, cum Gloria Patri, et repetitione Antiphonae; sed dicto, In Nomine Patris, Introibo et Adjutorium, fit Confessio ut sequitur.)

for I will yet thank Him, which is the help of my countenance, and my God.

Priest. Glory be to the Father, and to the Son: and to the Holy Ghost;

People. As it was in the beginning, is now, and ever shall be: world without end. Amen.

(In the Mass for the Dead, and in Passion-tide, this psalm is omitted.)

Priest. So will I go unto the Altar of God.

People. Even unto the God of my joy and gladness.

Priest. Our help is in the name of the Lord;

People. Who hath made heaven and earth.

Priest. O God, turn Thou unto us and quicken us.

People. That Thy people may rejoice in Thee.

Priest. O Lord, show Thy mercy upon us.

People. And grant us Thy salvation.

Priest. Lord, hear our prayer.

People. And let our cry come unto Thee.

Priest.

PUT away from us, we pray thee, O Lord, our misdeeds, that we with clean hearts may worthily approach Thine Holy of Holies; through Christ our Lord.

People. Amen.

Priest.

CONFITEOR Deo Omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere (*Per-cutit sibi pectus ter dicens*), meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum,

I CONFESS before the Almighty and All-Holy God, before all His elect, and before you, my brethren, that I have often and grievously sinned in thought, word, and deed, through my fault, my own, my great fault. (*Here he strikes thrice upon his breast.*) And I pray all the elect of God, and you, my brethren, to beseech of God, for me, for His mercy and forgiveness.

Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

Ministri respondent :

MISEREATUR tui Omnipotens Deus, et dimissis peccatis tuis perducatur te ad vitam aeternam.

Sacerdos dicit Amen, et erigit se.

Deinde Ministri recipiunt Confessionem ; et ubi a Sacerdote dicebatur et vobis fratres, et vos fratres, dicitur tibi pater, et te pater.

People.

THE Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Priest. Amen.

People.

WE confess before the Almighty and All-Holy God, before all His elect, and before thee, the Priest of the Lord, that we have sinned in thought, word, and deed, through our fault, our own, our great fault ; and we pray all the elect of God, and thee, the Priest of the Lord, to beseech of God, for us, for His pardon and forgiveness.

Priest.

THE Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

People. Amen.

Postea Sacerdos junctis manibus facit absolutionem, dicens :

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam aeternam. **R.** Amen.

Signat se signo Crucis, dicens :

INDULGENTIAM, absolutionem et remissionem peccatorum nostrorum tribuat nobis Omnipotens et Misericors Dominus.

R. Amen.

Priest.

THE Almighty and merciful God grant unto us Remission, Absolution (*here priest and people sign themselves with the sign of the Cross,*) and Pardon of our sins.

People. Amen.

Et inclinatus prosequitur :

V. Deus tu conversus vivificabis nos.

R. Et plebs Tua laetabitur in Te.

V. Ostende nobis misericordiam Tuam.

R. Et salutare Tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Et extendens ac jungens manus, clard voce dicit, Oremus, et ascendens ad Altare dicit secreto :

AUFER a nobis quaesumus, Domine, iniquitates nostras : ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Deinde, manibus junctis, super Altare inclinatus, dicit :

ORAMUS Te, Domine, per merita Sanctorum Tuorum, (Osculatur altare in medio.)

Quorum reliquiae hic sunt, et omnium Sanctorum : ut indulgere digneris omnia peccata mea. Amen.

(In Missâ Solemni Celebrans antequam legat Introitum, benedicit Incensum, dicens :

Ab Illo bene ✠ dicaris, in Cujus honore cremaberis. Amen.

Et accepto thuribulo a Diacono, incensat Altare, nihil dicens, Postea Diaconus, recepto thuribulo a Celebrante incensat illum tantum.

Deinde Celebrans, signans se signo Crucis, incipit Introitum.

[The *Benedictus* or Song of Zacharias, called also, in the Gallican Liturgy, *Prophetia*, was constantly used in that Liturgy, a little later in the service, instead of *Gloria in Excelsis*.]

Quo finito [sc. Introitu], junctis manibus, alternatim cum ministris dicit :

KYRIE eleison. Kyrie eleison. Kyrie eleison. Christe eleison. Christe eleison. Christe eleison. Kyrie eleison. Kyrie eleison. Kyrie eleison.

Postea, in medio Altaris, extendens et jungens manus, caputque aliquantulum inclinans, dicit, si dicendum est, Gloria in excelsis Deo, et prosequitur junctis manibus. Cum dicit, Adoramus Te, Gratias agimus Tibi, Jesu Christe, et Suscipe deprecationem, inclinatur caput ; et

THE INTROIT.

(On the Epistle Side.)

(Instead of the following Introit, which, on working days and on such days as have no special Introit appointed, is said in whole or in part, is here always to be inserted, on Sundays and [other] Feast Days of the Church Year, the passage of Scripture appointed for the Day.)

Blessed be the Lord God of Israel, etc. [The *Benedictus*, as in the English Prayer-Book, St. Luke i. 68-79.]

KYRIE ELEISON.

Priest. (At the midst of the Altar.)

IET us pray for the welfare and unity of the Christian Churches.

People. Lord, have mercy upon us (Kyrie eleison).

Priest. Let us pray for our Fatherland, and for all in authority in it, in Church and State.

People. Christ, have mercy upon us (Christe eleison).

Priest. Let us pray for the sick and the troubled, for the oppressed

in fine dicens, Cum Sancto Spiritu, signat se a fronte ad pectus.

and the needy, for the erring and the sinful.

People. Lord, have mercy upon us (Kyrie eleison).

GLORIA in excelsis Deo. Et in terrâ pax hominibus bonae voluntatis. Laudamus Te. Benedicimus Te. Adoramus Te. Glorificamus Te. Gratias agimus Tibi propter magnam gloriam Tuam. Domine Deus, Rex coelestis, Deus Pater Omnipotens. Domine Fili Unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dextram Patris, miserere nobis. Quoniam Tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloriâ Dei Patris. Amen.

Sic dicitur Gloria in excelsis, etiam in Missis beatæ Mariæ, quando dicenda est.

[*Relicetur in Missis de Tempore inter Adventum, a Septuagesimâ usque ad Pascha, exceptis Feriâ Viâ in Coenâ Domini et Sabbato sancto, in plurimis Vigiliis, in Missis Defunctorum, in plurimis Missis votivis, in Feriali Officio, etc.*]

Deinde osculatur Altare in medio, et versus ad populum dicit :

Dominus vobiscum.

R. Et cum spiritu tuo.

Postea dicit Oremus, et Orationes unam aut plures, ut ordo Officii postulat ; sequitur Epistola, Graduale, Tractus, vel Alleluia, cum Versu aut Sequentiâ, ut tempus postulat.

[*Epistolâ finitâ, a ministris responditur, Deo Gratias.*]

His finitis, si est Missa solemnis, Diaconus deponit librum Evangeliorum super medium Altaris, et Celebrans benedicit incensum, ut supra ; deinde Diaconus, genuflexus ante Altare, manibus junctis dicit :

MUNDA cor meum ac labia mea, Omnipotens Deus, qui labia Isaiaæ Prophetæ calculo

GLORIA IN EXCELSIS.

This is omitted during Advent, and from Septuagesima to Easter, and also in the Mass for the Dead, and in Votive Masses.

Priest.

GLORY be to God on High,
People. And on earth peace to men of good-will.

1. We praise Thee, we bless Thee, we worship Thee,

2. We give thanks to Thee for Thy great glory.

1. O Lord God, Heavenly King, God the Father Almighty.

2. O Lord, the Only-begotten Son, Jesus Christ ;

1. O Lord God, Lamb of God, Son of the Father ;

2. Thou that takest away the sins of the world,

Have mercy upon us.

1. Thou that takest away the sins of the world,

Receive our prayer.

2. Thou that sittest at the right hand of God the Father,

Have mercy upon us.

1. For Thou only art holy ;

2. Thou only art the Lord ;

1. Thou only art Most High,

2. Jesus Christ,

1. With the Holy Ghost.

2. In the glory of God the Father. Amen.

Priest. The Lord be with you.

People. And with thy spirit.

THE COLLECT, OR CHURCH PRAYER.

Priest (on the Epistle side). Let us pray.

Here is to be inserted the Collect for the Day, this prayer [usually] ending with :

...Through Jesus Christ, Thy Son, our Lord. *People.* Amen.

mundasti ignito : ita me Tua gratâ miseratione dignare mundare, ut sanctum Evangelium Tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Postea accipit librum de Altari, et rursus genuflexus, petit benedictionem a Sacerdote, dicens : Jube, Domine, benedicere.

Sacerdos respondet :

DOMINUS sit in corde tuo, et in labiis tuis ; ut digne et competenter annunties Evangelium Suum ; In Nomine Patris, et Filii, ✕ et Spiritus Sancti. Amen.

Et acceptâ benedictione, osculatur manum Celebrantis, et cum aliis ministris, incenso, et luminibus, accedens ad locum Evangelii, stans junctis manibus, dicit :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Et pronuntians : Sequentia sancti Evangelii secundum N., sive Initium, pollice dextrae manus signat librum in principio Evangelii, quod est lecturus, deinde se ipsum in fronte, ore et pectore, et dum ministri respondent Gloria tibi, Domine, incensat ter librum, postea prosequitur Evangelium junctis manibus : Quo finito, Subdiaconus defert librum Sacerdoti, qui osculatur Evangelium dicens : Per Evangelica dicta deleantur nostra delicta. Deinde Sacerdos incensatur a Diacono.

Si vero Sacerdos sine Diacono et Subdiacono celebrat, delato libro ad aliud cornu Altaris, inclinatus in medio, junctis manibus, dicit : Munda cor meum (ut supra) et Jube, Domine, benedicere. Dominus sit in corde meo, et in labiis meis ; ut digne et competenter annuntiem Evangelium Suum. Amen. Deinde conversus ad librum, junctis manibus dicit : Dominus vobiscum. R. Et cum spiritu tuo, et pronuntians Initium, sive Sequentia, sancti Evangelii, etc., signat librum, et se in fronte, ore, et pectore, et legit Evangelium, ut dictum est. Quo finito, respondet minister, Laus tibi, Christe ; et Sacerdos osculatur Evangelium dicens : Per Evangelica dicta, etc. (ut supra.)

THE EPISTLE.

Priest. A Llection from the Epistle of the Holy Apostle —, at the —, or, A Llection from the Book of —, or, A Llection from the Book of the Prophet —.

(Here is always to be inserted the special Llection appointed for the Sunday or Holyday.)

People. Thanks be to God.

THE GOSPEL.

Between the Epistle and Gospel is to be said in a low voice :

CLEANSE us in heart and lips, O Lord, that we may gladly receive Thy precepts, and show them forth in word and life.

Priest. The Lord be with you,

People. And with thy spirit.

Priest. The words of the Holy Gospel according to —,

People. Glory be to Thee, O Lord.

Priest. At that time spake Jesus and said :

The Llection for the day is to be looked for under the heading of the Sunday or Holyday in question.

In Missis Defunctorum, dicitur, Munda cor meum, sed non petitur benedictio, non deferuntur luminaria, nec Celebrans osculatur librum.

Deinde ad medium Altaris extendens, elevans et jungens manus, dicit si dicendum est Credo in unum Deum.

Et prosequitur junctis manibus.

[Dicitur autem Symbolum in omnibus Dominicis per annum, in omnibus festis Christi, et Mariæ, in festis Apostolorum, et Evangelistarum, ac Doctorum Ecclesiæ, in omnibus festis duplicibus primæ classis, etc.]

Cum dicit, Deum, caput Crucis inclinat; quod similiter facit, cum dicit, Jesum Christum, et simul adoratur. Ad illa autem verba, Et incarnatus est, genuflectit usque dum dicatur, Et homo factus est. In fine, ad Et vitam venturi sæculi, signat se signo Crucis a fronte ad pectus.

B. MISSA FIDELIUM.

THE ["Nicene"] CREED.

To be said at the midst of the Altar, but only on Sundays and high Festivals.

Priest.

CREDO in unum Deum, Patrem Omnipotentem, factorem coeli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei Unigenitum, Et ex Patre natum ante omnia sæcula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum, non factum, Consubstantialem Patri, per Quem omnia facta sunt; Qui propter nos homines, et propter nostram salutem, descendit de coelis [*Hic genuflectitur*]. Et incarnatus est de Spiritu Sancto ex Mariâ Virgine, et homo factus est; Crucifixus etiam pro nobis; sub Pontio Pilato, Passus, et sepultus est; Et resurrexit tertiâ die secundum Scripturas; Et ascendit in coelum, sedet ad dexteram Patris; Et iterum venturus est cum gloriâ judicare vivos et mortuos, Cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et Vivificantem; Qui ex Patre Filioque procedit, Qui cum Patre et Filio simul adoratur et conglorificatur; Qui locutus est per Prophetas; Et Unam Sanctam,

IBELIEVE in one God, *People.* The Father Almighty, Maker of heaven and earth, Of all things visible and invisible:

And in one Lord Jesus Christ, the Only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered, and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified,

Catholicam et Apostolicam Ecclesiam; Confiteor unum Baptisma in remissionem peccatorum; Et expecto Resurrectionem mortuorum; Et Vitam venturi saeculi. Amen.

Who spake by the Prophets; And I believe One Holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sin; And I look for the resurrection of the dead; And the life of the world to come. Amen.

Deinde osculatur Altare, et versus ad Populum dicit:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Postea dicit Oremus, et Offertorium.

[The Offertorium varies with the day. That which follows (Leviticus xxi. 6) is for the Feast of Corpus Christi:

SACERDOTES Domini incensum et panes offerunt Deo; et ideo sancti erunt Deo suo, et non polluent nomen ejus. Alleluia.]

Quo [Offertorio] dicto, si est Missa sollemnis, Diaconus porrigit Celebranti patenam cum hostiâ; si privata, Sacerdos ipse accipit patenam cum Hostiâ, quam offerens, dicit:

SUSCIPE, Sancte Pater, Omnipotens, Aeternus Deus, hanc immaculatam Hostiam, quam ego indignus famulus Tuus offero Tibi Deo meo Vivo et Vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Amen.

Deinde faciens Crucem cum eadem patenâ, deponit Hostiam super corporale. Diaconus ministrat vinum, Subdiaconus aquam in calice; vel si privata est Missa, utrumque infundit Sacerdos, et aquam miscendam in calice bene ✠ dicit dicens:

DEUS, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabiliter reformasti: da nobis per hujus aquae et vini mysterium Ejus divinitatis esse

THE OFFERTORY.

Priest. The Lord be with you.

People. And with thy spirit.

The offerings of the people are now to be gathered. The Offertory Sentence for the Day is to be looked for under the appointed Lesson of the Sunday or Holyday in question. This will be said by the Priest and the congregation in a low voice,

THE Priests shall be holy unto their God, and not profane the name of their God, for the offerings of the Lord . . . and the bread of their God they do offer, therefore they shall be holy. Levit. xxi. 6.

Priest (holding the Paten with the Host before him).

FOR the celebration for which we prepare, we set apart, O Lord, Heavenly Father, these Gifts, and we give Thee thanks for all the blessings, temporal and spiritual, which Thou, of Thy goodness, dost, without ceasing, bestow upon us unworthy.

The Priest (on the Epistle side) pour-eth wine and water into the chalice, then goeth to the midst of the Altar, and, holding up the chalice, saith:

O GOD, who didst wonderfully give dignity to man, and now hast more wonderfully renewed it, send Thine Holy Ghost upon us, that through the Sacrificial Death

consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius Tuus Dominus noster; Qui Tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

of Thy Son, we may enter into fellowship with the Godhead of Him who vouchsafed to become a partaker of our manhood.

In Missis pro Defunctis, dicitur praedicta Oratio, sed aqua non benedicitur. Postea, accipit calicem, et offert, dicens:

OFFERIMUS Tibi, Domine, calicem salutaris, Tuam deprecantes clementiam: ut in conspectu Divinae Majestatis Tuae pro nostra et totius mundi salute, cum odore suavitatis, ascendat. Amen.

Deinde facit signum Crucis cum calice, et illum ponit super corporale, et palli cooperit: tum, junctis manibus, super Altare aliquantulum inclinatus, dicit:

IN spiritu humilitatis, et in animo contrito, suscipiamur a Te, Domine; et sic fiat sacrificium nostrum in conspectu Tuo hodie, ut placeat Tibi, Domine Deus.

Erectus expandit manus, easque in altum porrectas jungens, elevatis ad coelum oculis, et statim demissis, dicit:

VENI, Sanctificator, Omnipotens, aeternae Deus,

(Benedicit oblata, proseguendo.)

et bene **+** dic hoc sacrificium Tuo Sancto Domini praeparatum.

Postea, si solemniter celebrat, benedicit incensum, dicens:

PER intercessionem beati Michaelis Archangeli stantis a dexteris Altaris incensi, et omnium electorum Suorum, incensum istud dignetur Dominus bene **+** dicere, et in odorem suavitatis accipere; Per Christum Dominum nostrum. Amen.

Et accepto thuribulo a Diacono incensat oblata, dicens:

INCENSUM istud a Te benedictum, ascendat ad Te Domine, et descendat super nos misericordia Tua.

*Deinde incensat Altare dicens: Ps.
cxl. [2-4 of the Vulgate, Ps. cxli.
2-4 of the English Psalter.]*

DIRIGATUR, Domine, oratio mea sicut incensum in conspectu Tuo; elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

Dum reddit thuribulum Diacono dicit:

Accendat in nobis Dominus ignem Sui amoris et flammam aeternae caritatis. Amen.

Postea incensatur Sacerdos a Diacono, deinde alii per ordinem.

Interim Sacerdos lavat manus dicens:

LAVABO inter innocentes manus meas: et circumdabo Altare Tuum, Domine.

Ut audiam voces laudis: et enarrem universa mirabilia Tua.

Domine, dilexi decorem domus Tuae: et locum habitationis gloriae Tuae.

Ne perdas cum impiis animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam Te Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorem. Amen.

In Missis pro Defunctis, et tempore Passionis in Missa de Tempore, omittitur Gloria Patri.

Deinde aliquantulum inclinatus in medio Altaris junctis manibus super eo, dicit:

SUSCIPE, sancta Trinitas, hanc oblationem, quam Tibi offerimus ob memoriam passionis, re-

surrectionis et ascensionis Jesu Christi Domini nostri; et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et Sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea osculatur Altare, et versus ad populum, extendens et jungens manus, voce paululum elevata dicit:

The Priest, turning to the people, then saith:

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem Omnipotentem.

PRAY, brethren, that our celebration may be acceptable to God, our Almighty Father.

Minister seu circumstantes respondent, alioquin ipsemet Sacerdos:

People.

SUSCIPIAT Dominus sacrificium de manibus tuis (*vel meis*) ad laudem et gloriam Nominis Sui, ad utilitatem quoque nostram, totiusque Ecclesiae Suae sanctae.

SANCTIFY, O Lord, our hearts, and let our celebration be made to the glory of Thy name, to our salvation, and to the welfare of all Thine Holy Church.

Priest. Amen.

Sacerdos submissâ voce dicit:

Amen.

Deinde manibus extensis absolute sine Oremus subjungit Orationes Secretas.

[These prayers are variable. The fixed prayer of the Swiss Liturgy in this place resembles the *Secreta Fer. II. post Pentecosten*:

Priest.

PROPITIUS, Domine, quaesumus haec dona sanctifica et hostiae spiritalis oblatione susceptâ nosmet ipsos Tibi perferre munus aeternum. Per Dominum.]

BLESS ✠, O Lord, these Gifts, and sanctify us, that we may be a sacrifice acceptable unto Thee, through Our Lord Jesus Christ, Thy Son, who livest and reignest with Thee, in the unity of the Holy Ghost, God—

THE PREFACE.

Quibus [Orationibus Secretis] finitis, cum pervenerit ad conclusionem, clarâ voce dicit: Per omnia saecula saeculorum, cum Praefatione ut in sequentibus. Praefatio incipitur ambabus manibus positâ hinc inde super Altare; quas aliquantulum elevat cum dicit, Sursum corda

Priest. — world without end. People. Amen.

Jungit eas ante pectum, et caput inclinat cum dicit, Gratias agamus Domino Deo nostro. Deinde disjungit manus et disjunctas tenet usque ad finem Præfationis, quâ finitâ iterum jungit eas, et inclinat, dicit Sanctus. Et cum dicit, Benedictus qui venit, signum Crucis sibi producit a fronte ad pectus.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

[According to the Rubric in the Missale Romanum, the "*Praefatione de SS. Trinitate*," cum suo cantu dicitur in Festo SS. Trinitatis, et in omnibus Dominicis per annum, quando Praefatio propria non sit assignata; juxta decretum Clementis XIII., die 3 Januarii, 1759.

This Preface is as follows :

VERE dignum et justum est, aequum et salutare, nos Tibi semper et ubique gratias agere : Domine Sancte, Pater Omnipotens, Aeternæ Deus. Qui cum Unigenito Filio Tuo, et Spiritu Sancto, unus es Deus, unus es Dominus, non in unius singularitate Personæ, sed in unius Trinitate Substantiæ. Quod enim de Tuâ gloriâ, revelante Te, credimus, hoc de Filio Tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione Veræ Sempiternæ Deitatis, et in Personis proprietas, et in Essentiâ unitas, et in Majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare quotidie, unâ voce dicentes :

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth.

Pleni sunt coeli et terra gloriâ tuâ.

Priest. The Lord be with you.

People. And with thy spirit.

Priest. Lift up your hearts.

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

People. It is meet and right.

IT is, indeed, meet, right, and our bounden duty and privilege, that we should at all times, and in all places, give thanks unto Thee, Holy Lord, Almighty Father, Everlasting God ; Who, with Thine Only-begotten Son, and with the Holy Ghost, art one God, one Lord ; not in the unity of one Person, but in the Trinity of one Substance. For that which we believe, in the light of Thy revelation, of Thy Godhead, That we believe also of Thy Son, and of the Holy Ghost.

Therefore we praise Thee, Holy, Triune, Everlasting God, joining in the praises of all holy spirits :

HOLY, Holy, Holy

(For other Prefaces, see below.)

People. Is the Lord God of

Hosanna in excelsis.
Benedictus, qui venit in nomine
Domini.
Hosanna in excelsis.

CANON MISSAE.

*Sacerdos extendens, elevans, et jungens
manus, elevans ad coelum oculos, et
statim demittens, profunde inclina-
tus ante Altare, manibus super eo
positis, dicit :*

TE igitur, Clementissime Pater,
per Jesum Christum Filium
Tuum Dominum nostrum, sup-
plices rogamus ac petimus
(*Osculatur Altare*)
uti accepta habeas, et benedicas
(*Jungit manus, deinde signat ter su-
per Oblata*)
haec ✙ dona, haec ✙ munera, haec
✙ sancta sacrificia illibata,
(*Extensis manibus proseguitur*)
in primis, quae Tibi offerimus pro
Ecclesia Tuâ Sanctâ Catholicâ :
quam pacificare, custodire, adunare
et regere digneris toto orbe terra-
rum ; uno cum famulo Tuo Papâ
nostro N. et Antistite nostro N. et
omnibus orthodoxis atque catholi-
cae et apostolicae fidei cultoribus.

COMMEMORATIO PRO VIVIS.

MEMENTO, Domine, famulo-
rum famularumque N. et N.
(*Jungit manus, orat aliquantulum pro
quibus orare intendit, deinde mani-
bus extensis proseguitur :*)
Et omnium circumstantium, quo-
rum Tibi fides cognita est, et nota
devotio ; pro quibus Tibi offerimus,
vel qui Tibi offerunt, hoc sacrificium
laudis, pro se suisque omnibus,
pro redemptione animarum suarum,
pro spe salutis et incolumitatis suae,
Tibique reddunt vota sua Aeterno
Deo, Vivo et Vero.

INFRA ACTIONEM.

COMMUNICANTES, et me-
moriam venerantes, in primis
gloriosae semper Virginis Mariae,
genitricis Dei et Domini nostri Jesu
Christi ; sed et beatorum Apostolo-

Hosts, Heaven and earth are full
of Thy glory ;
Hosanna in the Highest :
Blessed is He that cometh in the
Name of the Lord ;
Hosanna in the Highest.

CANON.

CONSECRATION.

SO look then, O merciful Father,
graciously down upon these
Gifts, as Thou didst regard with fa-
vor the sacrifice of Abel, Abraham,
and Melchisedek. Thou hast, in
Thy mercy, given unto us Thine
Only-begotten Son, that He, as the
Eternal High Priest, should by His
own Blood enter in once into the
Holy Place, having obtained eternal
redemption for us. Through
this Thy Son Thou hast taught us
how we should celebrate the mys-
tery of His death, and be partakers
of the blessing of His sacrifice.

[A few words at the beginning of
this prayer are taken from the in-
troductory words of the corre-
sponding prayer in the *Missale Ro-
manum*. What follows is based
chiefly upon a prayer which, in
that Missal, follows the Oblation,
and upon Hebrews x. 12.]

rum ac Martyrum Tuorum Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thadaei; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani; et omnium Sanctorum Tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis Tuae muniamur auxilio;

(Jungit manus)

Per eundem Christum Dominum nostrum. Amen.

Tenens manus expansas super Oblata dicit:

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae Tuae quaesumus, Domine, ut placatus accipias: diesque nostros in Tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum Tuorum jubeas grege numerari.

(Jungit manus.)

Per Christum Dominum nostrum. Amen.

QUAM oblationem Tu, Deus, in omnibus quaesumus
(Signat ter super oblata)
bene ✙ dictam, adscri ✙ ptam, ra ✙ tam, rationabilem, acceptabilemque facere digneris
(Signat semel super Hostiam et semel super Calicem)
ut nobis Cor ✙ pus et San ✙ guis fiat dilectissimi Filii Tui Domini nostri Jesu Christi.

QUI pridie quam pateretur
(Accipit Hostiam)
Accipit panem in sanctas ac venerabiles Manus Suas
(Elevat oculos ad coelum)
et elevatis oculis in coelum ad Te Deum Patrem Suum Omnipotentem, Tibi gratias agens
(Signat super Hostiam)
bene ✙ dixit, fregit, deditque discipulis Suis, dicens: Accipite, et manducate ex hoc omnes.

SEND to us also, we humbly pray Thee, Thine Holy Ghost, the Bestower of all Life and of all Holiness, and let these earthly Gifts be changed to heavenly, glorious, spiritual Offerings, that this Bread which we break may be the Communion of the Body of the Lord, and the Cup which we bless the Communion of the Blood of Jesus Christ. [Cf. 1 Cor. x. 16.]
(Here the Priest takes the Bread into his hands.)

WHO, the night before He suffered, took Bread into His Holy and Venerable Hands, lifted up His eyes to Thee, O God, His Almighty Father, gave thanks to Thee, Blessed ✙ It, brake, and gave to His disciples, saying: Take and eat ye all of it,
FOR THIS IS MY BODY.
People. Amen.

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba Consecrationis secreta, distincte et attente :

HOC EST ENIM CORPUS MEUM.

Prolatis verbis Consecrationis statim Hostiam consecratam genuflexus adoratur ; surgit, ostendit populo, reponit super Corporale, iterum adoratur ; et non disjungit pollices et indices nisi quando Hostia tractanda est, usque ad ablutioem digitorum.

Tunc, detecto Calice, dicit :

SIMILI modo postquam conectum est
(*Ambabus manibus accipit Calicem*) accipiens et hunc praeclarum Calicem in sanctas ac venerabiles Manus Suas, item Tibi gratias agens, (*Sinistra tenens Calicem dextra signat super eum*) bene ✕ dixit, deditque discipulis Suis dicens: Accipite et bibite ex eo omnes.

Profert verba Consecrationis super Calicem attente, continue, et secreta, tenens illum parum elevatum.

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Prolatis verbis Consecrationis, deponit Calicem super Corporale et dicens secreta :

Haec quotiescunque feceritis in Mei memoriam facietis.

Genuflexus adoratur, surgit, ostendit populo, deponit, cooperit et iterum adoratur.

Deinde disjunctis manibus dicit :

UNDE et memores, Domine, nos servi Tui, sed et plebs Tua sancta, ejusdem Christi Filii Tui Domini nostri tam beatae passionis, nec non ab inferis resurrectionis, sed et in coelos gloriosae ascensionis, offerimus praeclarae Majestati Tuae, de Tuis donis ac datis

Priest (taking the Cup into his hands).

LIKEWISE, also, after supper, He took the Cup into His Holy and Venerable Hands ; and again gave thanks, Blessed ✕ It, and gave It to His disciples, saying :

TAKE AND DRINK YE ALL OF THIS ; FOR THIS IS THE CUP OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS. Do this, for MY Memorial.

People. Amen.

THE OBLATION.

WHEREFORE, O Lord, we, Thy servants, have in remembrance the Holy Passion of This Thy Son, Jesus Christ, our Lord, and likewise His Resurrection from the Dead, and His glorious Ascension.

LOOK upon the unending love of Thy Son, Who came down from

(Jungit manus et signat ter super Hostiam et Calicem simul)

Hostiam ✙ puram, hostiam ✙ sanctam, hostiam ✙ immaculatam
(Signat semel super Hostiam et semel super Calicem)

Panem ✙ sanctum vite æternæ et Calicem ✙ salutis perpetuæ.

(Extensis manibus proseguitur :)

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri Tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos Tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

Profunde inclinatus, junctis manibus, et super Altare positus, dicit :

SUPPLICES Te rogamus, Omnipotens Deus: Jube hæc perferri per manus sancti Angeli Tui in sublime Altare Tuum in conspectu divinæ Majestatis Tuæ, ut quotquot,

(Osculatur Altare)

ex hac Altaris participatione, sacrosanctum Filii Tui

(Jungit manus et signat semel super Hostiam et semel super Calicem)

Cor ✙ pus et San ✙ guinem sumpserimus

(Se ipsum signat)

omni benedictione coelesti et gratiâ repleamur; Per eundem Dominum nostrum Jesum Christum. Amen.

His Heavenly Exaltation, and was obedient unto Thee even unto the death upon the Cross, and Whom Thou, O Heavenly Father, hast exalted to Thy right hand. On Him hast Thou laid our iniquities, and hast placed our sins on His shoulders. He hath borne our guilt, and on the Cross done away with the writing of accusation against us.

[Cf. Phil. ii. 8, 9; Isa. liii. 4-6; Col. ii. 14.]

WE present Him before Thee as our pure, holy, and immaculate Sacrifice. He hath had compassion upon our infirmity, and hath, in ordaining this sacred Feast of His Body and Blood, set up for us an Altar on which we may find forgiveness, and obtain favor with Thee forever. He is gone now to intercede with us, Who, while abiding with us, yet ever stands in Thy sight, as our Great High Priest, to procure salvation for us.

[Cf. Heb. iv. 14-16; Rom. viii. 24; Heb. viii. 1; ix. 24-28.]

GRANT, then, we humbly pray Thee, O Lord, our Heavenly Father, that all we who at this Altar partake of the Most Holy Body and Blood of Thy Son, may be filled with all heavenly benediction and grace;

Through the same, Christ our Lord.

COMMEMORATION OF THE SAINTS.

UNITED in Christ Jesus, our Saviour and Mediator, with all those who have been made partakers of Thy mercy, O God, we honor the memory of Mary, the holy Mother of our Saviour, of the Patriarchs, of the Prophets, the Apostles, the Evangelists, and all the Saints. We thank Thee, O Heavenly Father, that Thou hast given unto them the crown of everlasting life; we pray Thee, let their words and their example be blessed to us, and hear Thou their

COMMEMORATIO PRO DEFUNCTIS.

MEMENTO etiam, Domine, famulorum famularumque Tuarum N. et N., qui nos praeceperunt cum signo fidei, et dormiunt in somno pacis.

(Jungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:)

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur,

(Jungit manus et caput inclinat.)

Per eundem Christum Dominum nostrum. Amen.

Manu dexterâ percutit sibi pectus, elatâ parum voce dicens:

NOBIS quoque peccatoribus famulis Tuis de multitudine miserationum Tuarum sperantibus, partem aliquam et societatem donare digneris cum Tuis Sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia et omnibus Sanctis; intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus, largitor admitte;

(Jungit manus.)

Per Christum Dominum nostrum.

intercessions for Thy Church on earth.

INTERCESSION FOR THE DEPARTED.

LET us commend to Thee, O Lord, all our Brethren and Sisters who have gone before us with the sign of the Faith, and who now rest in the sleep of Peace. Regard not their faults and infirmities, but look upon our High Priest, our Advocate with Thee, Jesus Christ the Righteous. For His faithfulness' sake, grant unto all who sleep in Christ a place of Refreshment, of Light, and of Peace. Especially do we pray Thee for N. N., and for all for whom we have had it in mind to pray.

INTERCESSION FOR THE LIVING.

BUT let us sinners, who hope in Thy mercy, also have part in the heavenly inheritance, with Thine holy Apostles and Martyrs, and with all the Saints. Lead all who confess Thy name to a right knowledge of Thy glory, which shineth forth to us from the face of Christ, Thy Son. Sanctify us in the truth, as He sanctified Himself for us. And as Thy Son is one with Thee, so let us be one with Him, that we may attain the blessed mansions which He hath prepared for us.

[Cf. St. John xvii. 17, 19, 21, 22, 24; xiv. 2.]

Preserve, purify, and strengthen Thine Holy Catholic Church. Order all our days in Thy Peace. Especially be mindful of Thy servants, N. N., and of all who have commended themselves to our prayers. We pray Thee for this, through Christ our Lord,

PER Quem haec omnia, Domine, semper bona creas,
(Signat ter super Hostiam et Calicem simul, dicens:)

THROUGH whom Thou, Everlasting Father, dost always make these good gifts, and dost sanctify, vivify, bless, and impart them unto us.

Sancti ✠ ficas, vivi ✠ ficas,
bene ✠ dicis et praeestas nobis.

*Discooperit Calicem, genuflectit, accipit
Sacramentum dextra, tenens sinistra
Calicem, signat cum Hostia ter a
labio ad labium Calici dicens :*

Per Ip ✠ sum, et cum Ip ✠ so,
et in Ip ✠ so,

(Bis signat inter Calicem et pectus)
est Tibi Deo Patri ✠ Omnipotenti,
in unitate ✠ Spiritus Sancti,
*(Elevans parum Calicem cum Hostia,
dicit :)*

omnis honor et gloria.

*(Reponit Hostiam, cooperit Calicem,
genuflectit, surgit et dicit cantando
vel legendo :)*

Per omnia saecula saeculorum.

R. Amen.

Jungit manus.

Oremus.

PRAECEPTIS salutaribus moniti,
et divinâ institutione formati
audemus dicere :

(Extendit manus.)

PATER noster, qui es in coelis.
Sanctificetur nomen Tuum.

Adveniat regnum Tuum.

Fiat voluntas tua, sicut in coelo et
in terrâ.

Panem nostrum quotidianum da
nobis hodie.

Et dimitte nobis debita nostra,
sicut et nos dimittimus debitoribus
nostris.

Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Sacerdos secrete dicit :

Amen.

*Deinde accipit Patenam inter indicem
et medios digitos, et dicit :*

LIBERA nos, quaesumus, Domine,
ab omnibus malis,
praeteritis, praesentibus et futuris;
et intercedente beatâ et gloriosâ
semper Virgine Dei genitrice Mariâ,
cum beatis Apostolis Tuis Petro et
Paulo, atque Andreâ, et omnibus
Sanctis.

*(Signat se cum Patenâ a fronte ad
pectus, et eam osculatur.)*

Da propitius pacem in diebus
nostris ; ut ope misericordiae Tuae

Through Whom ✠, and with
Whom ✠, and in Whom ✠, All
honor and glory be unto Thee, O
God the Father Almighty, in the
unity of the Holy Ghost, world
without end.

People. Amen.

Priest. Let us pray.

TAUGHT by salutary precepts,
directed by the divine com-
mand, we dare to say :

OUR Father,

Who art in heaven,

Hallowed be Thy name.

Thy kingdom come.

Thy will be done,

On earth as it is in heaven.

Give us this day our daily bread,

And forgive us our trespasses,

As we forgive those who trespass
against us.

And lead us not into temptation ;

*People. But deliver us from evil.
Amen.*

adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

(Submittit Patenam Hostiae, discooperit Calicem, genuflectit, surgit, accipit Hostiam, frangit eam super Calicem per medium, dicens :)

Per eundem Dominum nostrum Jesum Christum.

(Partem, quae in dextrâ est, ponit super Patenam. Deinde ex parte, quae in sinistrâ remansit, frangit particulam, dicens :)

Qui Tecum vivit et regnat in unitate Spiritus Sancti, Deus,

(Aliam mediam partem cum ipsâ sinistrâ ponit super Patenam, et dextra tenens particulam super Calicem, sinistrâ Calicem, dicit :)

Per omnia saecula saeculorum.

R. Amen.

Cum ipsâ particulâ signat ter super Calicem dicens :

Pax ✠ Domini sit ✠ semper vobis ✠ cum.

R. Et cum spiritu tuo.

Particulam ipsam immittit in Calicem, dicens secrete :

HAEC commixtio et consecratio Corporis et Sanguinis Domini nostri, Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Cooperit Calicem, genuflectit, surgit, et inclinatus Sacramento, junctis manibus, et ter pectus percutiens, dicit :

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

(In Missis pro Defunctis non dicitur, Miserere nobis, sed ejus loco, dona eis requiem, et in tertio additur, sempiternam.)

Deinde junctis manibus super Altare inclinatus dicit :

DOMINE Jesu Christe, qui dixisti Apostolis Tuis : Pacem relinquo vobis, pacem Meam do vobis; ne respicias peccata mea, sed fidem ecclesiae tuae; eamque secundum voluntatem

At the breaking of the Host over the chalice.

Priest. The Peace of the Lord be ever with you.

People. Amen.

COMMUNION.

O LAMB of God, that takest away the sins of the world, Have mercy upon us.

O Lamb of God, that takest away the sins of the world, Have mercy upon us.

O Lamb of God, that takest away the sins of the world, Grant us Thy peace.

Instead of "Have mercy upon us," shall be said in the Mass for the Dead, "Give to them that sleep everlasting rest," and the third time, "Give to them that sleep peace and everlasting rest."

O LORD Jesus Christ, Who saidst to Thine Apostles : Peace I leave with you, My peace

tuam pacificare et coadunare digneris; Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

Si danda est pax, osculatur Altare, et dans pacem dicit :

Pax tecum.

R. Et cum spiritu tuo.

(In Missis Defunctorum non datur pax, neque dicitur praecedens Oratio.)

Genuflectit, surgit, et dicit :

PANEM coelestem accipiam et Nomen Domini invocabo.

Deinde, parum inclinatus, accipit ambas partes Hostiae, inter pollicem et indicem sinistrae manus, et Patenam inter eundem indicem et medium, et dexterâ percutiens pectus, elevat aliquantulum voce, dicit ter devote et humiliter :

DOMINE, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.

Postea dexterâ se signans cum Hostiâ super Patena, dicit :

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Sumit reverenter ambas partes Hostiae, jungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti. Deinde discooperit Calicem, genuflectit, colligit fragmenta si quae sint, extergit Patenam super Calicem, interim dicens :

QUID retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam et Nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Accipit Calicem manu dexterâ, et eo se signans, dicit :

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

Sumit totum Sanguinem cum particula.

I give unto you, Regard not my sins, but the faith of Thy Church, and give to her that peace and unity which is according to Thy will.

(This prayer is omitted in the Mass for the Dead.)

I WILL take the Bread of Heaven

(He holds the consecrated Host over the Paten, in his left hand)

and call upon the name of the Lord.

(Then he bends humbly over the Holy Sacrament, and smites thrice upon his breast.)

O LORD, I am not worthy that Thou shouldst come under my roof, but speak the word only, and my soul shall be healed *(so be said thrice).*

THE Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

(Then he receives the Body of the Lord. After he has spent some time in devotion, he uncovers the Chalice, kneels down, empties what is on the Paten into the Chalice, and takes this in his hands, with the words :)

WHAT shall I render unto the Lord for all the benefits that he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord. I will call upon the Lord, which is worthy to be praised, so shall I be safe from mine enemies.

The Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Then he drinks what is in the Chalice.

Quo sumpto, si qui sunt communicandi eos communicet antequam se purificet.

[For directions how to proceed, "si qui sunt communicandi in Missa," see the *Rituale Romanum*.]

(For the Communion of the Faithful, see the Ritual.)

Postea dicit :

AFTER THE COMMUNION :

QUOD ore sumpsimus, Domine, purâ mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat, deinde proseguitur :

CORPUS Tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis : et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

WHAT we have partaken with the mouth, that let us with a pure mind receive, and from this temporal reception may we have eternal redemption.

LET Thy Body, O Lord, of Which I have partaken, and Thy Blood Which I have drunk, remain in my soul ; and grant that after this refreshment through this Holy Sacrament, no spot of sin may remain in me. Amen.

Abluit digitos, extergit, et sumit ablutioem, extergit os, et Calicem, quem operit et plicato corporali collocat in altari ut prius. Deinde proseguitur Missam.

In cornu epistolae, legit Antiphonam quae dicitur Communio, ac convenit cum Officio.

Deinde, junctis manibus ante pectus, vadit ad medium Altaris, et, eo osculato, vertit se ad populum, et dicit :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Redit ad librum, et dicit Orationem quae dicitur Postcommunio, unam vel plures, ut postulat Ordo Officii.

Dicto post ultimam Orationem,

V. Dominus vobiscum,

R. Et cum spiritu tuo,

dicat pro Missae qualitate, vel
Ite, missa est,

vel

Benedicamus Domino.

R. Deo gratias.

CONCLUDING PRAYERS AND BLESSING.

Priest. The Lord be with you.

People. And with thy spirit.

Priest. Let us pray.

(The Concluding Prayer of the Day is always to be looked for under the heading of the special Sunday or Feast Day.)

[This Prayer usually ends with :]

... Through Jesus Christ, Thy Son, our Lord.

People. Amen.

Priest. The Lord be with you.

People. And with thy spirit.

Priest. Let us always thankfully praise the Lord.

People. Thanks and praise be ever given to Thee. Amen.

OTHER CLOSING FORMULÆ.

At Easter.

Tempore Paschali, hoc est, a Missâ Sabbati Sancti, usque ad Sabbatum in Albis, inclusive [dicit]:
Ite, missa est, Alleluia, Alleluia.

Priest. The Blessing of God be upon you. Alleluia, Alleluia!

People. Amen. Alleluia, Alleluia!

On other High Festivals.

Priest. Rejoice, Christians, this is the Day of the Lord.

People. To Whom be given thanks and praise forever. Amen.

On Ordinary Sundays.

Priest. Go in peace; the Blessing of God be and remain with you!

People. Amen.

In the Mass for the Dead.

In Missis Defunctorum, dicit:
Requiescant in pace.

R. Amen.

Dicto Ite, missa est, vel Benedicamus Domino, Sacerdos inclinatur ante medium Altaris et manibus junctis super illud, dicit:

PLACEAT Tibi, Sancta Trinitas, obsequium servitutis meae; et praesta ut sacrificium, quod oculis Tuæ Majestatis indignus obtuli, Tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit, Te miserante, propitiabile; Per Christum Dominum nostrum. Amen.

Deinde osculatur Altare et elevatis oculis, extendens, elevans et jungens manus caputque Cruci inclinans dicit:

Benedicat vos Omnipotens Deus, et versus ad populum, semel tantum benedicens, etiam in Missis solemnibus, prosequitur:

Pater, et Filius ✙ et Spiritus Sanctus. Amen.

In Missâ pontificali ter benedicitur, ut in Pontificali habetur.

Deinde, in cornu Evangelii, dicto:

Dominus vobiscum, et Initium vel Sequentia Sancti Evangelii, signans Altare vel librum et se, ut supra in Evangelio Missae, legit Evangelium secundum Joannem [I. 1-14]: In principio erat verbum, vel aliud Evangelium, ut dictum est in Rubricis generalibus cum dicit: Et verbum caro factum est, genuflectit.

Priest. Peace to them that sleep!

People. Amen.

LET the homage of our service, O Holy Trinity, be acceptable to Thee; and grant that this Sacrifice which we have offered, may, through Thy mercy, tend to the salvation of us, and of all whom we have remembered in our intercession; Through Christ, our Lord. Amen.

Priest.

THE Blessing of God Almighty, the Father ✙ , the Son, and the Holy Ghost be upon you.

People. Amen.

In fine.

R. Deo gratias.

Si incidit, in serias Quadragesimae et Quatuor Temporum, in Vigiliis et Dominicis, alia festivitas superioris ordinis, legitur Missa de festo, sed Evangelium diei legitur in fine. In tertid Missa Nativitatis Domini, sumitur Evangelium Epiphaniae : Cum natus esset Jesus.

In Missis Defunctorum non datur benedictio, sed dicto, Requiescant in pace, dicit : Placeat Tibi Sancta Trinitas. Deinde, osculato Altari, legit Evangelium S. Joannis. Finito Evangelio S. Joanni, discedens ab Altari, pro gratiarum actione dicit Antiphonam, Trium Puerorum, cum reliquis, ut habetur in principio Missae.

DOMINE Jesu Christe, Fili Dei Vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem Tuam mundum vivificasti; Libera me per hoc sacrosanctum Corpus et Sanguinem Tuum ab omnibus iniquitatibus meis et universis malis; et fac me Tuis semper inhaerere mandatis, et a Te nunquam separari permittas; Qui cum eodem Deo Patre, et Spiritu Sancto, vivis et regnas Deus in saecula saeculorum. R. Amen.

PERCEPTIO Corporis Tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium et condemnationem; sed pro Tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

In comparing the Roman and the Swiss Eucharistic Offices, it seems desirable to have before us the variable portions, for at least one day, in the two liturgies. We, therefore, give herewith the variable parts of the two services for Easter Day.

INTROITUS.

(Ps. cxxxix. 18, 4, 5, 1.)

RESURREXI, et adhuc Tecum sum. Alleluia.
Posuisti super me manum Tuam. Alleluia.

O LORD Jesus Christ, Son of the Living God, Who, according to the will of the Father, by the operation of the Holy Ghost, hast through Thy death given life to the world; Deliver me through Thy Most Holy Body and Thy Most Holy Blood, from all my sins, and from all evil. Grant that I may ever cleave to Thy commandments, and that I may never be separated from Thee.

THE participation of Thy Body and Blood, O Lord Jesus Christ, which I, unworthy sinner, dare to receive, may it not tend to my judgment or condemnation, but of Thy goodness may it redound to the preservation of my soul and body, and be to me an healing medicine. Amen.

THE INTROIT.

(Ps. cxviii. 17, 19, 21-24.)

I SHALL not die, but live,
And declare the works of the Lord.

Mirabilis facta est scientia Tua.
Alleluia.

Psalms. Domine, probasti me
et cognovisti me; Tu cognovisti
sessionem meam et resurrectionem
meam.

V. Gloria Patri.

ORATIO.

DEUS qui hodiernâ die per
Unigenitum Tuum aeterni-
tatis nobis aditum devictâ morte
resevast; vota nostra quae prae-
veniendo aspiras etiam adjuvando
prosequere; Per eundem Dominum
Jesum Christum. Amen.

EPISTOLA. 1 Cor. v. 7, 8.

GRADUALE. Ps. cxviii. 24, 29.

HAEC dies, quam fecit Domi-
nus; exultemus et laeta-
mur in eâ.

V. Confitemini Domino, quo-
niam bonus; quoniam in saeculum
miseracordia ejus.

Alleluia, Alleluia.

V. Pascha nostrum immolatus
est Christus (1 Cor. v. 7, 8).

SEQUENTIA.

VICTIMAE Paschali laudes im-
molent Christiani.

Agnus redemit oves: Christus
innocens Patri reconciliavit pecca-
tores.

Mors et vita, duello conflixere
mirando: dux vitae mortuus,
regnat vivus.

Dic nobis, Maria, quid vidisti in
viâ?

Sepulchrum Christi viventis: et
gloriam vidi resurgentis.

Angelicos testes, sudarium et
vestes.

Surrexit Christus spes mea:
praecedet vos in Galilaem.

Scimus Christum surrexisse a
mortuis vere:

Tu nobis, victor Rex, miserere.
Amen. Alleluia.

EVANGELIUM. S. Marc. xvi. 1-8.

OFFERTORIUM. Ps. lxxvi. 8, 9.

TERRA tremuit, et quievit, dum
resurgeret in judicio Deus.
Alleluia.

SECRETA.

SUSCIPE quaesumus, Domine,
preces populi Tui cum obla-
tionibus hostiarum; ut Paschalibus

Open me the gates of righteous-
ness,

That I may go into them, and
give thanks unto the Lord.

I will thank Thee, for Thou hast
heard me,

And art become my Salvation.

The same stone which the build-
ers refused,

Is become the headstone in the
corner.

This is the Lord's doing,

And it is marvellous in our eyes.

This is the day which the Lord
hath made,

Let us rejoice and be glad in it.
Alleluia.

THE COLLECT.

O GOD, Who, by the victory of
Thine Only-Begotten Son over
death, hast this Day opened unto
us the gates of Heaven; Assist us
by Thy grace, that we may bring
to good effect the good desires
Thou dost put into our minds;
through Jesus Christ, our Lord.
Amen.

EPISTLE. 1 Cor. v. 7, 8.

GOSPEL. St. Mark xvi. 1-8.

OFFERTORY. 2 Cor. v. 19, 21.

GOD was in Christ, reconciling
the world unto Himself, not
imputing their trespasses unto
them; and hath committed unto
us the word of reconciliation. For
He hath made Him to be sin for
us, who knew no sin; that we

initia mysteriis, ad aeternitatis nobis medelam, Te operante, proficiant; Per Dominum nostrum Jesum Christum. Amen.

PRAEFATIO.

VERE dignum et justum est, equum et salutare; Te quidem, Domine, omni tempore, sed (in hac potissimum die) *vel* (in hoc potissimum) gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis atque Archangelis, cum Thronis et Dominationibus, cumque omni militiâ coelestis exercitus, hymnum gloriae Tuae canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus, etc.

INFRA ACTIONEM.

COMMUNICANTES et diem sacratissimum celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem; sed et memoriam venerantes, etc., etc., *ut supra*.

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae Tuae, quam Tibi offerimus pro his quoque, quos regenerare dignatus es ex aquâ et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quaesumus Domine ut placatus accipias, etc., etc., *ut supra*.

COMMUNIO. I Cor. v. 7, 8.

PASCHA nostrum immolatus est Christus. Alleluia: itaque epulemus in azymis sinceritatis, et veritatis. Alleluia, Alleluia, Alleluia.

POSTCOMMUNIO.

SPIRITUM nobis, Domine, Tuae charitatis infunde; ut quos sacramentis Paschalibus satiasti, Tuâ facias pietate concordēs; Per Dominum nostrum Jesum Christum. Amen.

PREFACE.

IT is indeed meet, right, and bounden duty and privilege, at all times to praise Thee, O Lord, but more joyfully and more especially on this Easter Day (in this Easter-tide), in which Christ was offered for us; For He is the very Paschal Lamb, which bare the sin of the world; He, by His death, hath destroyed death for us, and by His rising hath brought everlasting life to light. Therefore, with the choirs of heaven, the congregations of earth shout forth in glad acclaim, now and evermore, Holy, Holy, Holy, etc.

CONCLUDING PRAYER.

FATHER, death is swallowed up in victory; since Jesus lives, we also shall live through Him; unite all Christians in the joy and peace of Him whom Thou hast raised to a new and endless life; Through the same, Thy Son, Jesus Christ, our Lord. Amen.

CHARLES R. HALE.

THE GENERAL CONVENTION OF 1880, AND THE ORGANIZATION OF THE CHURCH.

THE General Convention of 1880 presented some aspects which were new in the history of the Church. There was a strange, and, at first view, unaccountable obliteration of party lines, so that men who had been prominent in schools and parties the most opposed, were found voting together on some of the most important questions that occupied the attention of the Convention. It is well worth our while to inquire into the meaning of this, so as to ascertain, if possible, what significance it has, if any, in regard to the general drift of the Church.

In the first place, then, no party in the Church was clearly in the ascendancy in the late General Convention. It would not have been possible to have carried any measure to its consummation which was understood to be in contravention of essential principles of either the High, the Low, the Broad, or the Advanced parties in the Church. The absence of any specially exciting controversies on Church questions, of late years, had given an opportunity for the cultivation of tolerant and generous feeling, and the existence of this feeling was very manifest in the deliberations and action of the Convention. There has undoubtedly been a growing attachment to Church principles and orderly Church methods, but this has been accompanied by a more intelligent appreciation of the mission of the Church in this age, and to the American people. The prevalent feeling in the Convention seemed to be a disposition, on the whole, to treat all shades of opinion fairly, and to consider and act candidly in regard to all suggestions as to the best methods by which the Church can accomplish its true spiritual mission. Little favor was shown to anything that savored de-

cidedly of loose, or latitudinarian, or exclusive, or mediæval Churchmanship.

One could not help being impressed with the conviction that the influences of the Holy Spirit had guided the Church to this state of mind so favorable to the consideration of the great questions upon which the representatives of the Church were called upon to act.

One of these questions, and one which I purpose considering at this time, is that of the organization of the Church.

It is not my purpose to consider the proceedings of the General Convention of 1880 in their bearing upon the organization of the Church. These proceedings have already been given in full in the newspapers of the day, and will soon be laid before the Church in the published journal of the House of Bishops and the House of Clerical and Lay Deputies. My object is simply to take up the subject at the point where it was left by the General Convention, and to endeavor to indicate certain directions for further consideration and inquiry. This article may be followed by others on various subjects which came before the General Convention for its action, such as *The Relation of the Church to National Justice and Morality*; *The Worship of the Church*; *The Responsibility of the Church in Regard to the English Version of the Bible*, and *The Missionary and Benevolent Work of the Church*.

In taking up the subject of the organization of the Church, we find that the Constitution of the General Convention occupied largely the attention of that body. It is generally felt that the House of Clerical and Lay Deputies, if not already too numerous for effective action, will soon become so in consequence of the rapid increase in the number of dioceses. The subject was discussed in various aspects in the Convention. Certain propositions were submitted, excellent in themselves, but only partial in their operation. There was no comprehensive scheme adequate to meet the emergencies which are sure to arise, and therefore no definite action was taken. The need, however, of some important changes in organization is becoming more and more apparent. The subject should receive, during the next three years, the careful consideration of the Church.

It may not be premature, perhaps, to gather together

the elements of the problem and see upon what lines of arrangement a possible solution may lie.

There is an additional difficulty to the one already referred to which should be considered in connection with it, and that is, the glaring inequality in representation in the House of Clerical and Lay Deputies. However this anomaly may have arisen, it is beyond the possibility of reasonable defence. It is not necessary to refer to statistics in this respect which are familiar to all. The mere fact that the score of clergy, and the hundred or so of laity in one of the smaller dioceses, have the same voice in the legislation of the Church as the hundreds of clergy and the hundreds of thousands of laity in the dioceses of Virginia or New York, is sufficient condemnation of the system as it at present exists.

It has been proposed to reduce the number of deputies from each diocese. But although this would remedy the difficulty of numbers for a while, it would not remove the inequality of representation; it would rather tend to make the existing inequality more striking and oppressive. In the diversity of views, now prevailing in the Church, with a reduced representation, large numbers of persons in the larger dioceses might find themselves without any representation at all. This indeed sometimes occurs now, but it is easy to see that it would be much more likely to occur with a reduction of the number of deputies to the General Convention. The question then arises, Since it is desirable both to reduce the numbers and to reform the basis of representation in the House of Deputies, is there any reasonable prospect that under the present constitution both objects can be secured together? The answer of every intelligent man would doubtless be that, inasmuch as the smaller dioceses are much more numerous than the larger, and each has the same power as any other, it is in vain to expect that they will surrender the power and dignity which they are abundantly able to retain. It is possible, to be sure, to remedy the inequality of representation by dividing and subdividing the larger dioceses. But this again would only increase the difficulty as to the numbers of the House of Deputies, besides involving a very protracted process before the end desired, even so far as inequality of representation is concerned, could be accomplished.

These difficulties, and the apparent impossibility of meeting them satisfactorily by any partial scheme, have, in connection with other influences and considerations, led to a very general feeling that the time has come for a recognition of the necessity for some constitutional changes demanded by the expansion of the Church. This feeling seems to have given rise also to an equally general conviction that some form of the Provincial System is alone adequate to meet the emergency.

It is significant, in this connection, that there has been a gradual movement in the Church which has in it the germs of the Provincial System. And it is all the more significant from the fact that it has not been the result of combined efforts contemplating a Provincial System as their common end, but the result of certain pressing needs calling in each individual case for special action. Such cases are the associations of certain Bishops of the South, of the North-west, and of the Mississippi Valley, in regard to Education. Such a case is that of the federation of the dioceses in the State of New York, and that of the still further developed federation of the dioceses of the State of Illinois. In the case of the federate council of the dioceses of Illinois, appellate jurisdiction would have been confirmed but for the non-concurrence of the House of Bishops and the House of Clerical and Lay Deputies.

It is conceded that, by means of some form of the Provincial System, the two difficulties of the unwieldy size of the House of Clerical and Lay Deputies, and the inequality of representation, would or might be removed. Various propositions have been made as to the most desirable basis for a Provincial system in this country. It has been proposed to divide the dioceses in the United States into Provinces, the limits of each Province to be determined by some arbitrary arrangement, or by adaptation, as far as may be, to homogeneity of communities, or to geographical divisions. There is another proposition which has not been made, so far as the writer of the present article is aware, which he would venture to add as worthy of consideration, and that is that each State shall be regarded as furnishing the normal limits of a Province, and that while other boundaries may be recognized as temporarily expedient, all legislation on the subject should con-

template the reduction of each Province as speedily as possible to the limits of a single State.

Various objections are urged, some against the whole idea of a Provincial System, and some against particular forms in which it is proposed. There is a natural indisposition on the part of Bishops and of dioceses to the yielding up of that degree of independence which the Provincial System, in any form, would necessarily demand, and much more, to the still greater sacrifice which it might come to involve. It has been urged also, and the objection deserves very serious consideration, that there is danger that it might promote sectional feelings and prejudices. There is also a difficulty in the minds of many growing out of the circumstances under which the Provincial system originated. It is objected that it was an adaptation of the Church to the special constitution of the Roman Empire; and that the already existing Provinces of the Empire were made the Provinces of the Church. It devolves upon us, it is said, to adapt ourselves in such matters to the institutions of a Republican form of government. Besides all this, there is a strong feeling that the adoption of such a system would lead to the establishment of a hierarchy foreign to the taste and genius of the American people.

Then there are objections to particular forms of the Provincial System. It is admitted by those who make these objections that some form of the system is desirable and, perhaps, necessary, but that certain forms proposed are attended by great if not insuperable difficulties. The creation of Provinces, corresponding to no civil divisions of the country, and called by names which have no associations with recognized geographical or territorial boundaries, is felt by many to be a very undesirable departure from the wise policy which has been adopted in regard to our parishes and dioceses. As to making the State the normal limit of the Province, it would naturally be objected that there are very few States in which there is more than one diocese, and that to reduce Provinces to the limits of the State, or, as a temporary expedient, to the limits of such an association of smaller States as would be equal to an average State, would make the Provinces too numerous and too small.

On the other hand, it has been or may be urged in

answer to such objections that so far as the impairing of diocesan independence is concerned, all dioceses would, or at least might, stand on an equal footing, and such provisions might easily be made as would guard the parity of Bishops. There seems to be no good reason for supposing that dioceses would be any less independent under Provincial synods than they are under General Convention. But if there were to be some concession of independence, would not the exigency presented by the enormous expansion of the Church justify and demand the sacrifice? It has already been intimated that there is matter for very serious consideration in the objection that the adoption of a Provincial System would tend to foster sectional feelings and prejudices. There is unquestionably danger in this quarter. But it may be fairly taken for granted that at any rate local legislation, in some form, must ere long take the place very largely of general legislation in the Church, and it may be urged that there is no method by which local legislation can be secured so free from objection as some form of the Provincial System. It may be possible also, as will hereafter be seen, to so distribute the general influences of the Church as to restrain the development of local interests and prejudices even under a Provincial System.

The objection to the Provincial System that it was the result historically of the adaptation of the Church to the divisions of the Roman Empire, and that it is not adapted to Republican institutions, is one that seems to be, at first, not without force. There is no doubt, of course, as to the historical fact. The Church was divided into ecclesiastical Provinces corresponding to the civil Provinces of the Empire. But it seems to have been forgotten in this discussion that there is nothing about a Province which is necessarily imperial in its character. It is simply a subdivision of national territory and jurisdiction, and may exist under an empire, a kingdom, or a republic. The States of our Union are, to all intents and purposes, civil Provinces. To adapt the organization of the Church to them by constituting each State a Province would be adapting it not to an imperial system, but to the actual subdivisions into which the Republic is divided. Nothing that is peculiar to the imperial Province is retained, except the name, and that has now become so general in the Church that

its associations are almost exclusively ecclesiastical. Besides this, if the objection holds good as against the Provincial System, it does also against the diocesan system, for there were dioceses in the Roman Empire. Still further, the departure from the imperial model is so great in the present constitution of the Church that these divisions of the Church are divested almost entirely of their imperial associations. The imperial diocese was the larger division of the Empire, and Provinces were subdivisions of the diocese. Each diocese was divided into Provinces and these Provinces in the Church were divided into bishoprics, which were sometimes called parishes. These parishes of the early Church were, however, different from parishes with us, since they included the several congregations in a city or town with the congregations in the immediate neighborhood, constituting what would be called a diocese at the present day. The adoption of the Provincial System in some such form as that suggested would be merely following the policy of the early Church by adapting the divisions of the Church to the civil divisions of the country. It would make our system, however, more symmetrical and more perfectly adapted to our political organization than was ever the case under the Roman Empire. We should have, first, the National Church, conterminous with the territory of the Republic. The National Church would have, as now, its Presiding Bishop. Then we should have the Provinces of the Church, called by the names of the States, and ultimately conterminous with the States themselves. Each Province would have, of course, its Provincial Synod, and its Presiding Bishop. The States would be subdivided into dioceses, taking probably the names of cities or large towns, and the parishes of each diocese would be attached, as now, more or less definitely to certain territorial limits or designations.

To the objection that a hierarchy would thus be established foreign to the tastes and genius of the American people, it might properly be replied that such an organization does not necessarily involve any new ecclesiastical office, or add to the dignity of any office now held. It is necessary that there should be a Presiding Bishop for the whole National Church, and that position is held by the Senior Bishop. The Bishops of a Province would in the same way naturally be presided

over by the Senior Bishop among themselves. All this need involve nothing inconsistent with the utmost Republican simplicity.

A preference has already been expressed for that form of the Provincial System, according to which each State shall, as speedily as possible, be constituted a Province, and, as a necessary consequence, be subdivided into dioceses where that has not already taken place. The principal objection urged against this basis for a Provincial System is that it makes the Provinces too numerous and too small. But let us see what answer from Church usage can be made to this objection. If we consult, for example, J. E. T. Wiltch's *Handbuch der Kirchlichen Geographie und Statistik*, we shall find that the Roman Empire was divided by Constantine into four prefectures—the Eastern, Illyrian, Italic, and Gothic, and these prefectures into fourteen or fifteen dioceses. Each diocese consisted of several Provinces. Thus, the Eastern Diocese contained fifteen Provinces; the Diocese of Egypt had nine Provinces; the Diocese of Asia had twelve Provinces; the Diocese of Pontus had thirteen Provinces; the Diocese of Thrace had six Provinces; the Macedonian Diocese had seven Provinces; the Diocese of Dacia had six Provinces; the Diocese of Rome had ten Provinces; the Diocese of Italy had seven Provinces; the Diocese of Western Illyria had seven Provinces; the Diocese of Africa had six Provinces; the Diocese of Spain had seven Provinces; the Diocese of Gaul had seventeen Provinces; the Diocese of Britain had five Provinces. In the time of Constantine, therefore, there were one hundred and twenty-seven Provinces in the Roman Empire.

Accepting, then, the State as furnishing the normal limits of a Province, the Provinces in this Church would not be so small or comparatively so numerous as those into which the Christian Church was originally divided. But while the objection that the proposed scheme would make the Provinces too small and too numerous seems to be thus conclusively answered, the same objection may be urged against the multiplication of dioceses which the carrying out of this scheme would require. The subject of the multiplication of dioceses is a separate one which it is not now necessary to consider. It is the opinion of the present writer that a very large increase, in the number, and reduction in the size of our

dioceses, is one of the most important conditions of the progress of the Church. But without entering into a consideration of this question, it may be well to refer, as has already been done, in the case of Provinces, to ecclesiastical precedent. Taking, then, a single illustration, we find, in the fourth century, in the territory lying between the Hellespont and the Euphrates—a distance of between six or seven hundred miles, with a breadth of between two and three hundred miles—no less than four hundred dioceses.

It is then clearly evident that in adopting the State as the normal limit of the Province and subdividing the State, where it has not already been done, into dioceses, we should be only moving in accordance with ecclesiastical prescription and on the lines of historical development and established usage in the Church.

What is quite as much to the purpose perhaps, is that such a provincial system as this would be merely a development of existing tendencies rendered necessary by the rapid expansion of the Church. It would also be strictly American in its structure, and conformed much more closely to the civil system of the country than was the case with the Church in the Roman Empire. It must be remembered that the National Church in the United States may modify the historical provincial system just as it has other ecclesiastical institutions. Profiting by the experience of other countries and ages, it can eliminate all those features which have proved embarrassing, or which do not seem to be adapted to the spirit or institutions of our own people. There is certainly no reason in the nature of things why a church province may not be as distinctively an American as a Roman institution.

Such a system would of course relieve the difficulty, otherwise constantly increasing, growing out of the large numbers constituting the House of Clerical and Lay Deputies. It would also be accompanied by the abolition of the present inequitable basis of representation. The opportunity would be offered for a reconstruction of the whole basis of representation with a view to the wants of the present, and with reference to the exigencies of the future.

It is well worthy of consideration also whether it may not be possible to introduce some new feature of representation into the system which will be in harmony with

some of the best tendencies of our times, and tend to obviate the danger, if there be any, that the provincial system will foster a sectional spirit. Might there not be some arrangement by which each Province would be entitled to a delegation to any provincial synod, with such privileges as might be determined upon? If in addition to this there could be a certain number of delegates at large, both in the provincial synods and the General Convention, elected by a majority or plurality of all votes cast, whether in the dioceses of a Province or of the whole Church, as the case might be, it would tend to diffuse the same spirit and interest throughout the whole Church, would give minorities a fair representation, and bring into the councils of the Church some very valuable men who might not be likely to be elected from any one diocese or Province.

It is no time now, however, for the elaboration of details. These can be provided for after the general principles by which we are to be governed are settled. It has not, however, been the object of this article to establish even these general principles or to present any full or definite scheme for a provincial system. It has been the purpose, as was stated at the beginning of the article, merely to indicate certain directions in which inquiry on this subject may profitably be made.

It is certainly a very happy circumstance that the structure of our civil, furnishes such an admirable basis for our ecclesiastical, system. It enables the Church through all its development to associate itself, in the minds of men, with the whole territory and civil administration of the country. It thus commands for itself the influences of the history and traditions of the nation, and links together patriotism and religion. Within the limits of each civil jurisdiction there is a spiritual power claiming authority over men's consciences and lives, and enforcing its claims by works of charity and love. If the Church follows out consistently the wise policy which she originally adopted in this country, and is faithful to her divine mission, she may prove to be, in a sense, little anticipated now, the saviour of society. When the Roman Empire fell in ruins the Church was found in its place, its jurisdictions known by names familiar to men, its officers everywhere present. It alone spoke with the voice of authority. It was obeyed, and its power saved the world from anarchy, and prepared the

way for the reconstruction of society. It is impossible not to recognize tendencies of a most alarming character in our modern civilization and in our own land. If the day should ever come when the enemies of social order should for a time prevail, it will be well if, amid prostrate governments and the reign of brute force, the Church should have so rooted itself in the national life and have won such confidence in her holy mission that she could speak with a voice to which men would listen ; assert a law which would compel assent ; preserve the framework of civil order ; and restore, by moral and spiritual means, in and through her own jurisdictions, the old forms of authority which for the time were overthrown and lost.

JOHN COTTON SMITH.

REQUIEM.

SPIRIT ! thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun !

Spirit ! look not on the strife
Or the pleasures of earth with regret ;
Pause not on the threshold of limitless life,
For the sun of the moment that's set.

Spirit ! in beauty abide,
Eternal and fadeless thy joy :
No shadows of earth can thy blessedness hide,
No sorrow thy rapture destroy.

Spirit ! rejoice in thy rest,
Rejoice with thy Saviour and King !
Thou dwellest to-day with the loved and the blest,
Their sweet alleluias to sing.

E. B. RUSSELL.

THE GENERAL CONVENTION OF 1880.

IT is impossible to understand aright the real meaning of the General Convention of 1880, without casting a glance first upon the latest preceding General Conventions ; for the position of every such body is relative, not absolute.

In 1865 the salient point was the happy spontaneous reunion of the Church after the surrender, that Spring, at Appomattox Court-House. It was in that same year 1865 that S. Alban's, New York, began the style of services which is commonly called Ritualistic. But this beginning was not yet old enough to get into General Convention : besides which, we were all so happy that year in being able to come together once more as brethren, that it would have been impossible to get up a quarrel in lesser matters.

In 1868 the war upon the Ritualists began, and was pushed with more zeal than knowledge : so that the sole result was a "joint resolution," which was not law, and hurt nobody. The House of Deputies, however, started right, by requesting the Bishops, if they thought legislation desirable, to frame such *rubrical changes* as would supply the want, and send them down for consideration, in accordance with the Eighth Article of the Constitution. The Bishops declined to do this : and, by thus declining, threw away their only chance of constitutional legislation upon the subject.

In 1871, at Baltimore, the war against the Ritualists showed a powerful coalition between the fading remnant of the Low Church party and the High and Dry on the other side, both doing their utmost, in combination, to "put down the Ritualists." Symptoms of this coalition had been more obscurely perceptible in 1868 ; but at Baltimore the combination was manifest and above-board. After five days of continuous debate, their scheme of canonical legislation on ritual was defeated, for the lack of one more vote. Their subsequent iniquitous effort to secure a new *doctrinal* decision in the form of a Canon against Eucharistical Ado-

ration, to be snapped through both Houses on the last day of the session—the most utterly unprincipled thing we have ever known to be even attempted in a General Convention—was defeated also by a larger majority than the other; and mainly through the chivalrous boldness and thrilling eloquence of Dr. De Koven. For this defeat, when they had loudly boasted that they would secure legislation before they left Baltimore, they never forgave him.

In 1874 the question had become complicated by the secession of Bishop Cummins, the establishment of a new sect, and the general fear that, unless something was done to "knock the Ritualists," the whole Low Church party would go off after the wandering Bishop. This created the powerful undertow of that Convention—the conviction that "something *must* be done!" The first force of the storm fell upon Dr. Seymour—then Bishop-elect of Illinois—not because he had either said or done anything that could be a reasonable cause of objection, but only because he was the first lightning-rod that the roused electric storm happened to come across. The eight days' secret session devoted to him, and ending in his defeat notwithstanding his high and honored position, his distinguished services, and spotless record, was an intense gratification to those who had been so often foiled before. In the flush of their triumph they passed their Ritual Canon also, by a vote so nearly unanimous as to mean next to nothing. They were told, at the time, that it was unconstitutional, and therefore null and void. The utter unconstitutionality of that Canon was demonstrated in this REVIEW, in the first number issued after that General Convention (January, 1875). But this Canon, together with Dr. Seymour's defeat, were thought quite sufficient by what was left of the Low Church party. They remained in the Church (if, indeed, they ever seriously contemplated leaving it, which *we* do not believe, though then many High Churchmen felt perfectly sure of it).

In 1877 two results of the previous warfare were beginning to be very apparent. First, that the Low Church party was disappearing, like an iceberg in the gulf-stream, and that it was so conscious of the fact that it showed a strong tendency to abandon every visible separate organization which would allow other people to measure the degree of its decay. The second

result was, that notwithstanding the splendid and overwhelming triumph over the Ritualists in 1874, those mischievous fellows had kept on quietly and steadily growing as if nothing was the matter, and were strong enough to do quite as much in manning and running that Convention as any other party—if not a little more. The fact that they were too strong to be molested any further, led to a remarkably peaceful and harmonious session—a fact which, after the three previous stormy meetings—produced a profound impression upon the general public.

In the interval between 1877 and 1880, there had been a steady tendency to increase and solidify this desirable combination of peace with liberty. No Ritualistic agitations of serious extent had taken place within the three years, except in Massachusetts, Virginia and Pennsylvania. In Massachusetts, we believe, a "correspondence" settled everything, in a reasonable way, without coercive action. In Virginia, the Bishop succeeded in making himself generally laughed at, and brought down upon him the thunders even of Western New York ;—a surprise from which he has not yet quite recovered. But those who desire better things down there are both wise and patient, and have preferred to submit, under protest, to a restraint which was too ridiculous to last, rather than run the risk of provoking Diocesan legislation on a subject which Dioceses have no right to legislate upon. The little flurry in Virginia, therefore, speedily passed away. In Pennsylvania alone—notwithstanding the good advice we gave them in 1875—an attempt was made to enforce the null-and-void Ritual Canon of 1874. But this was only done after passing a Diocesan Canon on the subject, which was not only null and void, but was also too absurdly preposterous for any body to dream of trying to carry it into effect. Bad as was the Ritual Canon of 1874, it had slept quietly in the *Digest* for five or six years, and was therefore more respectable than that abortion of a Pennsylvania Canon, passed in a state of excitement which rendered legislative deliberation simply impossible. After maintaining the defensive long enough to put the Standing Committee and the Bishop hopelessly in the wrong, the S. Clement's clergy magnanimously yielded, and put in abeyance the use of albs, chasubles, copes, and a few other trifles : with the comical result that already no less than

five other parishes in Philadelphia use the Vestments, and are unmolested by either Bishop or Standing Committee! We told them so. That Ritual Canon will do more execution at the breech than at the muzzle any day.

And so we come to the assembling of the General Convention of 1880. And a new thing was to be seen under the sun. Heretofore, when the General Convention met in New York, it was always under the roof-tree of old Trinity Corporation. The only previous deviation (in 1868) had been to move from Trinity Chapel to the "Little Church around the Corner," whose acoustics were better, and whose visible ritualism was a little more pronounced. But *this* year, the opening service was to be held, not in Old Trinity, nor in time-honored S. John's Chapel, but in S. George's Church, Stuyvesant Square, identified with its yet surviving builder, the venerable Dr. Tyng—for so many years the representative man of the Low Church party; and the business sessions were to be held in the Church of the Holy Trinity, Madison Avenue, built by Dr. S. H. Tyng, Jr.—the Low Church tradition passing down unbroken "from noble sire to son." This was a sight which New York had never seen before. The Presiding Bishop himself and the next in seniority (Bishop Lee of Delaware), both well known for their lifelong attachment to the same party, must doubtless have enjoyed greatly the arrangement thus made.

But the remorseless concurrence of circumstances made it appear as if all this was expressly calculated to heighten and brighten the climax of triumph for the other side—the side which they had for so many years been trying to put down! When the General Convention met, two strangers had arrived, to bring them greetings from brethren abroad. One was the aged Bishop of Edinburgh, from the Scottish Church; and the other was Bishop Herzog, the Old Catholic Bishop from Switzerland, and the first of that most interesting body of Christians to visit us here in America. They met with the other Bishops. It was impossible to avoid asking them to take part in the services of the day. It would have been discourteous to dictate to them what they should wear and what they should not. Bishop Herzog tells us that it was "insisted upon" that he should wear his own vestments. And with whom

should they walk in the opening procession? Of course with the two whose places were the most honorable—the Presiding Bishop and Bishop Lee. Accordingly, when the long procession of about sixty Bishops entered the Church, arm in arm with Bishop Smith walked the Bishop of Edinburgh, the bright colors of his academic hood flowing brilliantly down his back: and he—the first Scottish Bishop who has visited this country—bringing to the forefront all those recollections of our first Bishop, Seabury, who was of Scottish Consecration, and whose *Concordat* with the Scottish Church secured us the Oblation and Invocation as parts of the Canon, together with other things most distasteful to the Low Churchism of the past. Next followed the meek and most Evangelical Bishop Lee, arm in arm with the Old Catholic Bishop Herzog, vested in Alb and richly embroidered Cope, and with his pectoral Cross upon his breast: this Swiss-German being a proof of our readiness to commune with Continental Romanism, excepting only its latest additions to the Faith—our present separation being because the Pope excommunicates us, not because we have ever excommunicated the Pope. And the one of these two ornamented prelates was the Epistoler, and the other was the Gospeller, at that Celebration, and both assisted in the distribution to the Faithful, on a perfect equality with the entire American Episcopate present. And all this in S. George's Church, Stuyvesant Square, and—so far as we know—without a whimper of complaint from any quarter! (*Query*: Will it be possible for the Bishop of Pennsylvania to take part in a celebration in S. George's Church, New York, with a Bishop vested in alb and cope, and then go back to Philadelphia and prosecute a priest for celebrating in S. Clement's Church, in alb and chasuble)?

The unanswerable irony of this opening service settled, in advance, the impossibility of further legislation against Ritual. It also advertised splendidly the exploded impotence of that famous Canon of 1874. It was emphatically a good beginning: and we enjoyed it heartily. But the full intercommunion with the Old Catholics was the best of all.

Another point deserves mention in this branch of our subject, although it has no strict connection with the business of General Convention. It is the visit of the Rev. Mr. Knox-Little to this country, which began be-

fore the meeting of that body, and continued for a long time after its close. He was so far identified with the advanced men in England, as to have been mobbed over there. When he came, a year ago, to hold a mission in S. Clement's Church, Philadelphia, the Bishop declined to call on him, because he was a guest at S. Clement's Clergy House; and only one Clergyman of the City, if we are rightly informed, outside of S. Clement's, even so much as visited him. This year, with no change in *him*, he is invited to preach in no less than *ten* Churches in Philadelphia. He preached by invitation in S. Ann's, Brooklyn, in S. George's, Stuyvesant Square, and we know not how many other churches in New York. But the crown of all was, his being invited to preach by a large number of the members of the General Convention, reinforced by Dr. Tyng, Jr., himself, in the very Church where the General Convention was holding its sessions. He did this, too, when, as was known to all, the previous hours of that same day were devoted by him to the "Retreat" which he was holding at the same time in New York City. Yet nobody was hurt, and, so far as we could see, nobody was even frightened. They are getting past that now: and so much the better.

After the opening service at S. George's—so happy an omen of fraternal harmony—it was no surprise to find further proofs of the same feeling day by day. The afternoon set apart for social intercourse between all the members of both Houses was a very happy idea, which will not be lost sight of hereafter. The meetings of the Board of Missions did much to promote an earnest cordiality. To a large extent, this era of good feeling was unconscious, though no less real. There were some, however, who understood the causes of it. No more interesting example of this could well be found than was furnished by the Rev. Dr. Sullivan. He was one of the Illinois delegation in 1874, who was sent on, with the understanding that he would support Dr. Seymour's consecration as Bishop of Illinois. But after his reaching New York, his views of conscientious duty became somewhat different, and in the secret session he spoke by the hour against Dr. Seymour, and with a warmth of manner which attested his earnestness, though not rendering it at all the more agreeable to the rest of the delegation. Afterward he accepted a call to a large

and influential parish in Montreal ; and this year he was one of the delegation appointed by the Provincial Synod of the Canadian Church to convey their fraternal greetings to the Church of America. On being introduced to the House of Deputies, all these Canadian Clergy and Laity made happy speeches, but that of Dr. Sullivan was peculiarly so. Dr. Seymour was now a Bishop—and a most popular and successful Bishop—notwithstanding all Dr. Sullivan had said against him in 1874. In the course of his remarks, Dr. Sullivan very handsomely made the *amende* in the following language, which we all understood very well, and which formed the close of his admirable speech :

Before I sit down, there is one fact in connection with the Canadian Church which it is the greatest gratification to me to report, and which, I venture to say, will find its counterpart in your history, only on a much larger scale. Some years ago, as you are aware, a very dangerous disease broke out in the Church. It was a disease that sorely puzzled the best and wisest of our ecclesiastical doctors. It was an epidemic, and an epileric as well. It assumed two different forms, strangely enough, in opposite directions. It sometimes took the form of a very high fever, and sometimes the form of a very low fever (laughter). It is scarcely necessary for me to say, in this presence, that I myself had a very severe attack of the latter form of the disease (laughter)—in fact, I was supposed by some to be almost *in extremis*. Some of my friends were afraid that I would not recover ; and, I think, others were afraid that I would (laughter). Happily for myself, I did survive. For the present I wish to say, that one attack has been quite enough for me ; and if any one here, or anywhere else, wishes to know the symptoms of the disease, and by what gradual stages it develops in the system, I know all about it (laughter). Speaking seriously, however, I am glad to say, not for myself only, but for the whole Canadian Church, and I am warranted in saying, that this disease is rapidly becoming a thing altogether of the past ; and that, judging by present indications, the time is not far distant when men, when they look for it, will find it, but they will find only its cold remains, labelled and laid away in our cabinet of ecclesiastical antiquities, side by side with the bones of the megatherium and the ichthyosaurus, and other equally hideous monsters of the antediluvian era. And all this has come to pass simply because men are coming to understand, under the teaching of that Divine Spirit who inhabits the Church as the Mystical Body of Christ, that, among all divinely ordained laws, there is none more sacred than the law of individuality,

and that, while on all matters that are *de fide*, truth is first, and then charity, yet, in that vast field of thought which embraces matters of mere opinion, truth, divinely-revealed truth, has itself proclaimed the supremacy of another law by Apostolic lips, namely, the law, "Let every man be fully persuaded in his own mind." God grant to us all, both members of the Canadian and American Church, a deeper baptism in the spirit of charity which underlies this law! God speed the coming of the time for all Branches of the One Catholic and Apostolic Church, however widely severed by sea or lake, by river or by mountain, when the shibboleths which have been born in the past of an unholy spirit of partisanship, shall forever be buried in silence, and, as one has well said,

. . . from either beach,
The voice of love shall reach
As audible as speech,
We are one.

The hearty applause which greeted this eloquent peroration showed how completely the body had risen to the high level of charity and wisdom set forth by Dr. Sullivan. And the rising and widening of that heavenly stream, until it is beginning to look toward the reunion of all Christendom, was really the *epitome* of the entire session, so far as it had any decided *unity* of tone or object.

The disappearance of partisanship from the work of Missions is another of the most striking points to be noticed. And here, too, before we can understand the happy present, we must look for a little while at the past. The Mission work began in 1820, as a purely voluntary work, carried on by a voluntary Society. In 1835 the *theory* was adopted, that it was an organic work, to be carried on by the Church herself, in her organic capacity. The theory was embodied in the new Constitution: but it was done by a practical compromise with partisanship—a compromise always denied in express words, and yet faithfully and honorably carried out in practice—by which the Foreign work should be managed by the Low Church party and the Domestic work by the High Church. Those who were inside the lines of practical management, and on "Joint-committees to nominate a Board of Missions," know well how constant was the care needed to keep our Low Church brethren in the traces, and how large a proportion of offices they could bear without complaining. And yet

they were not happy. It was manifest that they could not expect to run *both* parts of the machinery ; but still, though they had the one, they could not bear the idea of giving up the other. They saw that the High Church, by looking after Home growth, were constantly increasing in strength and voting power, while all the Foreign work made not a vote in General Convention, and gave no increase of Home strength. So one association after another was organized by them, outside of the Board (to which they yet belonged), to carry on Home Missions on a Low Church basis, so as to have some chance for Home growth. But this only still further depleted their own strength. They could not support their half of the work in the Board, and at the same time support their own independent Societies outside. They made gallant and most liberal efforts to do so. But the inevitable weakening came. The Foreign Committee was overwhelmed with a formidable debt. The traditional Low Church tone was fading out of the work itself, about as rapidly as partisan strength was melting away at Home. It was highly advisable to make a rearrangement of the whole Mission work, by which the old, and now too burdensome, traditional partisan line should disappear. An attempt at reforming the Constitution of the old Board of Missions from within, having been defeated by the barnacles of that body, the whole structure tumbled to pieces of the dry-rot at Boston, toward the close of the session. In effecting the change, quite a disproportionate number of long-headed Low Churchmen secured places on the Board of Managers under the new *régime*. But we have no objection to that. They are welcome to the places, so long as the unity of the work is rendered more palpable and more prevailing. Meanwhile, a sounder Church tone is pervading the work of one Foreign Mission after another. Old traditional dislikes, on either side, are vanishing. The welding of the work in one harmonious whole makes steady progress with every fresh blow from the hammer of Father Time. And the Low Church separate organizations—about which nobody cares any more—are shrinking into positive insignificance, pecuniarily and otherwise, and are almost ready to give up the ghost of their own accord. Let them take their time. There is nothing to be gained by hurrying them. To keep up the form of an organization

for a few years longer may amuse them, but cannot hurt anybody else. What more can *any* body ask, than the statement of the Board of Managers in their last Report: "The American Church Missionary Society, happily affiliated with the Board of Missions at the last General Convention, has worked harmoniously at its side, and rendered valuable service." So long as that is its position, its friends may maintain their separate organization for a thousand years, if they like, and no sound Churchman will find fault with them for it.

But to show how great this change really is, let us look at it a little more in detail. The *theory*, as we have said, was that the Church, in her organic capacity, should carry on her own Missions: a very pretty theory, and much better than leaving it to voluntary organizations based only on partisanship. The General Convention, therefore, as "the Church in her organic capacity," went to work and organized the old "Board of Missions." The traditional *practice*, however, took nearly as much stock in partisanship as voluntary societies could have done: and voluntary societies, managed independently of the Board, took care to keep up the supply. In the Board the larger Dioceses had the larger number of members, and the traditional equilibrium of the two chief committees was carefully preserved. As the proportionate strength of the High Church party increased, and that of the Low Church party decreased, in General Convention, the minority became naturally more and more unwilling to leave matters *directly* to the control of that body itself, for, if party lines should be rigidly drawn, *they* would thenceforward be nowhere. The remnant of the Low Church party is now smaller than ever in General Convention; yet the old and suspicious partisan fear is so entirely gone that the old Board has been suppressed, and the *General Convention itself* is now the Board of Missions. On certain days it sits as "The Board of Missions"; and then the Bishops come down to the Lower House, and take part in the debates. The Managers are elected directly by the two Houses, on nomination by a Committee, and are not necessarily chosen from among the Clergy and Laity who are members of the House. The persons thus chosen, and the Secretaries and Treasurers of the Domestic and Foreign Committees, are additional members of the "Board," when General Convention sits

in that capacity. The overwhelming majority in both Houses and in the Board—if we reckon on the old lines of division between High and Low Church—is in the hands of the High Church. Yet the Low Church seem to be perfectly willing to trust them now. And the proof that this trust is wise and safe and fraternal, and will not be abused, is to be found in the fact that, among the Managers chosen by the General Convention there is a much larger proportion of old-fashioned and well-known Low Churchmen than the present numerical strength of their party would by any means entitle them to; and yet there is no grumbling on the other side. Moreover, in the nomination and election of Missionary Bishops, the same fraternal feeling was shown. The House of Bishops, as one out of the three, nominated the Rev. Dr. Eccleston; and when he declined, nominated the Rev. Dr. John A. Paddock—both identified, throughout their whole ministerial life, with the old Low Church party. Dr. Eccleston declined before his name was acted on in the Lower House; but Dr. Paddock was elected with the same unanimity as Dr. Brewer and Dr. Dunlop, and we have no doubt—we speak from a knowledge of many years—that Bishop John A. Paddock will make as good a Missionary Bishop as any of them, and that is saying a great deal. Of the admirable field days of the Board of Missions, the series of stirring addresses from all the Missionary Bishops present, and the noble rousing of the missionary spirit that followed, there is the less need for us to speak, as these things have already waked up living echoes in all parts of the Church. Henceforth, these days will be looked for eagerly, as the brightest and strongest points of the whole session. It will be better for us to turn to some of the points not so likely to be considered with cordial unanimity.

The most neglected part of all our missionary work is that among the colored people of the South. It is that in which we of the North naturally wait for some definite plan to be agreed upon by our brethren at the South. And they have never yet been able to unite in any one clear and definite policy. This is greatly to be lamented. There is hope, however, when the Bishop of Virginia—in whose diocese, under Mrs. Buford and the Rev. Mr. Cooke, some of the most interesting and successful work is being carried on—is the one to move

in the Board for increased attention to the subject ; and this hope is strengthened when we find that one of the very best addresses made before the Board was by a colored man of the darkest complexion—the Rev. Mr. Love, M. D., going out to Haiti—whose remarks brought down repeated expressions of applause. His witty plea against the establishment of a separate organization for the colored people, will, we think, settle that notion finally. The Methodists had tried it, he said ; and now, besides the “ M. E. Church ” they had the “ A. M. E. Church ” (African Methodist Episcopal). If we followed their example, he added, we should have not only the “ P. E. Church ” but the “ A. P. E. Church.” And the House saw the point at once. The “ missing link ” will continue to be “ among the missing.”

Connected with the Missionary work there are two subjects, which we hope to treat of more fully at some future time. One is the question of the admission of Dakota as a Diocese—the House unhappily *refusing* admission. This was a clear breach of the Constitution, and absolutely without precedent in all our previous history, as we shall show when the time comes. Suffice it to say here, that Dakota is *now* a “ Diocese,” and will continue so to be, with all the rights of a diocese, whether admitted into General Convention or not. Another subject which we propose, by and bye, to treat in full, is that of providing “ endowments ” for various Church objects : in regard to which a great deal of plausible and enthusiastic nonsense has been talked. Our comments may the better wait, as there is no immediate danger of the endowments being forthcoming, to any great extent.

The question of our Mission work in Mexico is one which needs not much elaboration here. When Dr. Dix—some days *after* the fair-sounding speech made by Bishop Lee in the Board of Missions—moved a resolution asking for information from the House of Bishops on all the disputed points, and when Dr. John Cotton Smith, avowedly in the interests of the Mexican Mission itself, seconded that resolution, and it was unanimously carried without one word of debate : everybody knew that information must come. It came. It was certified by the signatures of the Mexican Commission themselves. Its statements were veiled with judicious decorum of expression. But it was evident that there was

abundant reason for all the outcry that had been made. It was also evident that a pretty sharp corrective had already been applied in the House of Bishops, and that—so far as may be in their power—the Mexican Commission will manage things better for the future. But, after all, it is rather a dubious sort of experiment, and will bear a great deal of close and critical watching, before it can gain the entire confidence of the Church of America.

In another point connected with Missions, the House was led captive by its sympathies, and departed from its sound traditions in a way that rather surprised us. We refer to the resolution in regard to the civil rights of the Indians. Our sympathies were wholly with those who carried that resolution. The policy of securing civil rights for the Indians is the *true* policy, and is absolutely essential to the perpetuity of any good work among them. And yet the resolution was wrong. Here it is :

Resolved, That a Committee of three Bishops, three Presbyters, and three Laymen, be appointed, whose duty it shall be to observe what action is taken by government for extending to the Indians *legal protection of their civil rights*, and placing them under *obedience to the law*, to *promote*, by such measures as the Committee may deem expedient, *legislation suitable to accomplish those ends*, and report from time to time what action shall have been had in the premises.

Now the surest way to find out whether a thing is right in *principle*, is to see how it will fit other cases besides the one under consideration at the time. If General Convention is right in trying to *secure* legal rights, surely it is equally bound to see that they are preserved when once formally granted. If the General Convention is bound to watch and promote legislation for the civil rights of *Indians*, how can it justify itself for doing nothing in the similar cases of the *Colored People of the South*,* and the *Chinese* in California and Colorado? Nay, both these are more important, in certain points of view, than the Indians. These last are supposed to be about half a million in number, very few of whom

* In alluding to the condition of the Colored people at the South, we simply appeal to "the newspapers," the evidence being the same in the case of Indians and Chinese also. We have no personal knowledge touching any of them.

are Christians; while the colored people are over four millions in number, and nearly all (nominally, at least) are Christians. The Chinese, too, though fewer in number than the Indians, have never provoked the whites by massacres or violence, but are patient, laborious, economical, and generally inoffensive, whose chief fault is, that they will do more work for less money than anybody else. And it is rather hard, on any Christian principles, that they should be robbed, and banished, or murdered, for *that*. If anybody had only moved an amendment touching the civil rights of the colored people, detailing the newspaper statements of the way in which they are "bulldozed" by the "shot-gun" policy, and pledging General Convention to "promote" Congressional legislation for their "protection," and for that of the Chinese on the Pacific Coast, we should have heard rare music! Dr. Mahan's admirable speech in 1862 laid down the right principle. We are to look and see where God's Providence has lodged the power to deal *with authority* touching the subject under consideration. If it is a question of doctrine, discipline, or worship, God has given that authority to His Church: and she has the right to act. If it is a question of civil rights, God has given *no* authority to His Church to act in any such matter: and the only duty of the Church, therefore, is to leave such questions *wholly* to the Civil Government, *where they belong*. Suppose Congress should appoint a committee of Senators and Representatives to observe the proceeding of General Convention, and promote such legislation in regard to doctrine, discipline and worship, as *Congress* thought advisable: how should *we* like it? No, no. It is all wrong! There are only two comforts in respect to this blunder. The first is, that in the present instance it will do no great harm. The second is, that if any attempt should hereafter be made to apply the general principle in other quarters, it would be dropped as quickly as a bare-handed wise man drops hot iron.

The debate and the vote on allowing Virginia to have an Assistant Bishop on account of the extent of territory in that Diocese, was very interesting to us. The American precedent, set in 1838, for the erection of a New Diocese as the best mode of securing additional Episcopal services, has thus far been followed; but with doubts in many quarters from the first, and with repeat-

ed attempts to secure some other solution for the various problems involved. One strong and natural desire is, to preserve State boundaries as the boundaries of our ecclesiastical organizations. Another is, to preserve the historic unity and tone of the whole original diocese. Another is, to prevent the House of Bishops and the House of Deputies from becoming too large. At one time these attempts have taken the shape of a theory of Episcopal work, according to which one Bishop (with a few railroads to help him) could easily episcopize a territory as large as England, and with from 500 to 1000 priests. But this notion is now played out. Another solution has been, to try Suffragan Bishops; but these were expressly prohibited by Canon when the policy of subdivision was first adopted; every attempt to repeal that Canon, including one feeble motion during the session of 1880, has been defeated without serious debate at any time; and Bishop Stevens's admirable report against Suffragan Bishops presented at the General Convention of 1877, may fairly be said to have settled that point for us, forever. The last wriggle, in the effort to avoid subdivision, is the Canon allowing an Assistant Bishop to be chosen for extent of territory, even when the Bishop was in the prime of life and strength: in direct contradiction to the original idea of electing an Assistant only when his principal was permanently disabled from the performance of his Episcopal duties. This Canon was passed under pressure from Dioceses like Texas and California, which were too vast to be taken care of properly by one man, and yet had no sufficient strength to form another Diocese, on any practicable line of division. Possible abuses, however, were foreseen; and therefore it was provided that no Assistant, for extent of Territory, should be elected, without the previous consent of General Convention. Virginia—by a very small majority on the clerical vote—asked the consent of the General Convention. In this debate the question was thoroughly discussed on its merits. It was understood to be the death-grapple between two opposing principles—*new Dioceses*, or *second-class Bishops*. It was known that the attempt had been made, again and again, to secure a new Diocese of abundant strength to maintain itself, south of the James River; and that this call for an Assistant was only intended to head off the other. The result was such a

total defeat for Assistant Bishops, that we venture to say, the consent of General Convention will never again be asked under that Canon. So strong was the feeling, that the House immediately went on to repeal that part of the Canon entirely. The House of Bishops, indeed, thought wiser to preserve it for some possible future contingency: but, as embodying a *policy*, it is dead. Virginia will have her new Diocese before three years more are over; and some others also, we hope, will have theirs.

All entanglements are thus removed out of the way. Suffragan Bishops, and Assistants for size of territory, are gone to the tomb of the Capulets. There is nothing left, then, but to seek for the true solution of the problems referred to, by means of the Provincial system. State boundaries may be preserved as the boundaries of our Ecclesiastical organizations; but those organizations will eventually be *Provinces*, and not simple "Dioceses." The historic *unity* of the State-Diocese will be preserved, not by its continuing to be one Diocese, but by *all* its Dioceses being organized in one Province, under one Metropolitan. Its unity of *tone* will be preserved by its legislation being intrusted to one Provincial Synod, instead of having each petty Diocese set forth Constitution and Canons of its own; and by having an Appellate Court for all matters of dispute arising within the Province. It will be time enough to talk about the too great size of the House of Bishops, when it can be shown that 30 Bishops would have had more weight at the Council of Nice than 318; and the size of the Lower House may safely be left to future legislation when the time shall come.

There is, indeed, a strange reluctance, in some quarters, to become reconciled to the Provincial idea. To a large extent this is due to misapplied American politics, improperly mixed up in Church affairs. The old doctrine of State Sovereignty, in the early days of its general vigor, was misapplied in Church affairs, very naturally, by attributing to the separate Dioceses, then universally coterminous with States, the same sort of sovereignty, ecclesiastically, which was claimed politically for the States themselves. This is not the place to argue the political question. We never could accept the Southern theory of State Sovereignty, though recognizing fully that, in the past history of the forma-

tion of the Government, there was abundant colorable ground for that theory. The result of the Civil War has settled that problem, for all future time, in this country. But in the Ecclesiastical field, there never was any real foundation at all for the theory of "Diocesan independence," as it is called, except only the reflex light from American politics—and a false light at that. As we happen to be an "Episcopal" Church, we *must* have Bishops. As "Sovereign States," it was not necessary that each Governor of a State should be imported from England, or go over there to receive authority to act. But it *was* necessary, before we could have Bishops, that the men selected here for that office should receive the Apostolic Commission from those who were in the true line of the Apostolic Succession before them. No one "Diocese," consisting only of Priests, Deacons and Laity, can possibly *give* this Apostolic consecration to any body. Each "Diocese," therefore, is absolutely *dependent* upon the rest of the Church for getting a Bishop at all, and for continuing the succession when its Bishop dies; and being thus absolutely *dependent* for the vital element of its own organization, it *cannot* be "independent" at the same time. This, too, is in precise accordance with the true notion of Apostolic power, which is supreme in *the Order*, and not in any one member of the Order. A number of Bishops acting together, in larger or smaller groups, is therefore the true Catholic idea; and nothing smaller than a Province or a Provincial Synod can properly be recognized as an independent "unit" in the Catholic Church. Even then, it is not independent in *faith*—for it has no right to set forth new doctrines, other than the whole Church has held from the beginning; nor can it be properly independent of the rest in either discipline or worship, to any important degree. But it can, at least, keep up its own succession validly within itself, which is all the independence that is desirable or proper.

Now, as we have seen, the misapplication of the idea of State Sovereignty to a State-Diocese, though natural, was all a mistake, for a single Diocese *cannot* be independent of the rest. If that idea is to be perpetuated among us *at all*, it must be, and can be, only by the establishment of *State-Provinces*—that is to say, a sufficient number of simple Dioceses must (whether by degrees or at one time) be erected within each *State*, to

form a Provincial organization by themselves. *Then*, the American idea will no longer be misapplied, but will find that proper degree of correspondence which the Catholic Church always preserves between her own organization and that of the particular country concerned. As the State is one, so the Province will be one. As the State has its one State Legislature, so the Province will have its one Provincial Synod. As the State has its Governor, so the Province will have its Metropolitan. As the State has its Supreme Court, so the Province will have its Court of Appeal, for all matters of controversy arising within the Province. Without this, that most peculiar and characteristic feature of American nationality—that it is “an indissoluble Union of indestructible *States*,”—will be partially *lost* from the organization of our American Church. Our original State Dioceses will become broken up into numerous insignificant fragments, each of which will have no more connection with the rest than Maine has with California; and our magnificent, historical, and peculiarly American *State lines* will be lost in a bog of blunders. Let the idea of State-Sovereignty, which was *mis*-applied to the single Diocese, be *rightly* applied to the *State-Province*, and we shall begin to comb the kinks out of this most tangled subject.

But the misapplication of American politics has not been our only obstacle. The strange reluctance to embrace the true idea is also due, in large measure, to bitter prejudice, ignorant timidity, and injudicious advocacy, in certain quarters, of some points not at all connected with the scheme in reality. One of these is the idea that, if Provinces are once established, General Convention will only meet at longer periods, say five, or nine, or ten years. *This is all nonsense*. No matter what re-arrangement may be thought probable, it is *certain* that General Convention will retain in its own hands, and will never surrender to any Provincial Synods, *all* matters connected with alterations of the Constitution, or the Prayer-Book, or the standards of Faith. *Doctrine and Worship*, and even a large part of the *Discipline* of the Church, *must* be retained by the General Convention. And when we reflect that *no* change in any part of Constitution, or Prayer-Book, or Articles, or Ordinal, can be made, except by two consecutive General Conventions (and no idiot is stupid enough to think of altering *that*),

and then glance at the work already cut out for us in the establishing of the Provinces themselves, in the work of Prayer-Book Revision now beginning, in the work of Bible Revision now well under way, in the work of the Constitutional Commission which cannot be postponed much longer, and in the deeper things touching the Lambeth Conference and the Reunion of Christendom now looming up in the horizon : with all these in view, the man who thinks that to meet every three years is *too often*, may as well be sent to Bedlam at once. There is not brains enough in him to be worth talking to.

The anxiety to avoid even the word *Province* was disgracefully and contemptibly absurd. There is no use in mincing words in this matter. The *only* thing that we have to rely on, is our Catholicity. The only way to prove that, is to show our identity with the Primitive Church. And although we all know that words are not things, yet every sensible man also knows, that if two things really are the same, it is much easier to get common people to understand that fact when those two things are called by the same name. If, for instance, we should call our Dioceses "Districts," and our Bishops "Superintendents," and our Priests "Preachers," and our Deacons "Servants," would it be any *easier* to show our identity with the Primitive Church? We should need a fresh argument for every fresh word ; and the word would be apt to carry more minds than the argument, after all. In the name of common sense, have we not had enough of this foolery in calling our branch of the Apostolic Church "P. E.," and our Synods "Conventions," and the like? or must we add "Federate Convention of the Dioceses of the Protestant Episcopal Church within the State of Illinois," in order to avoid that terrible word "*Province*"? The petty action of the House, however, in striking out the word "Province," will do no permanent harm. They have not *prohibited* the use of the name. And as some of the Dioceses call their Conventions "Councils," so Illinois will call her organization a "Province." And the Protestant stupids will get over their senseless scare ; and other Provinces as fast as they organize, will follow the example of Illinois.

A great deal of sound argument was spent in vain on the attempt to secure an Appellate Court. It may not

be altogether in vain, in so far as it deepens the conviction of the necessity of some such thing. But we have long been convinced that the practical difficulties in the way are too great. Provinces must be established *first*, and then the Province will easily and naturally furnish such a court for all matters arising within the Province. To try to get it in any other way will be putting the cart before the horse. The debate and the vote on the subject in 1880 only strengthened our conviction that in this direction alone will the object be attained.

When the inchoate Province of New York presented its scheme of powers to be exercised, its Court of Appeal was the chief point cared for; and upon Virginia's objection that it was "unconstitutional," that particular power was struck out: and New York, in disgust, hung the rest of the scheme up to dry; and there it hangs to this day. Illinois guarded against the objection raised by Virginia, by providing that the mode of procedure in this Appellate Court should be "first instituted by the several Dioceses under the permission already granted by Article 6 of the Constitution of the General Convention." If each diocese should separately and freely adopt an identical scheme, *their* rights would not be interfered with. Even this, however, the House of Bishops repeatedly refused to sanction, and it was struck out. But, as in the case of the word Province, this does no harm; for it was unanimously agreed, and indisputable in itself, that the Dioceses *have* that power already, and nothing short of an alteration of the Constitution could take it away from them. It will be *used*, therefore, in Illinois without question.

The subject of graduated representation has more than once been brought before General Convention by the Diocese of Pennsylvania. Support was given this time by a proposition of similar purport, but in better form, from the Diocese of Central Pennsylvania. That a little Diocese with not enough Presbyters in it to elect a Bishop of its own, should throw an equal vote with the great Diocese of New York;—nay more, that *one* Deputy from the small Diocese should count an equal vote with *four* Deputies from the large Diocese—all this is pure iniquity. But the small Dioceses are in the majority on the present mode of voting; and they plainly mean to keep their power. The only way by which the large Dioceses can increase their vote in General

Convention, is by *subdividing* into *smaller Dioceses*. New York—that once had only one Delegation—now has *five* delegations, and *might* have anywhere from twelve to twenty. Pennsylvania may “go and do likewise.” She will not get an increased representation in any other way: neither will Central Pennsylvania.

The “Constitutional Commission” is another of the failures of this Convention. Six years ago it was passed by the House of Bishops, and very nearly passed the House of Deputies also. Three years ago, it came to grief again in the Lower House. This time, a mistake in policy, we think, was made by its distinguished author, the Bishop of Western New York. Through the *Churchman*, some time before the Convention met, he asked that no one should move it in the Lower House, until it should be sent down from the Upper. He was Providentially hindered from being in attendance till the second week of the Session. This delayed the subject, which, from its importance, ought to have been laid before the House as early as possible. Sooner or later the Provincial System will work sundry very perceptible changes in our present constitutional framework. Perhaps it is better that some experiments, like that in Illinois, should be tried, before proceeding to changes in the Constitution. But when the time is ripe, the only wise way to deal with the question will be, to consider its bearings on our entire policy *as a whole*.

We confess that, in regard to this whole range of subjects connected with the Provincial idea, we have been grievously disappointed by the non-action of the General Convention of 1880. From the publication of the Report of the Sub-Committee of the House of Bishops—absurd as its scheme was, in many respects—and from the general discussion of the subject which followed throughout every part of our Church press, we had trusted that the mind of the Church at large was gathering toward *some* focus in the matter. There is, indeed, a barely perceptible progress. The positive acts are in the right direction. The rat-holes of possible escape in the direction of Suffragans or Assistants are finally stopped up. One Province is to be allowed to show the rest of the Church how easy it is to make the egg stand on end. But why, oh *why*, is it necessary that the great majority of Church brains should work so slowly? The country, and its needs, are rushing on

at railroad speed—lightning train at that ; while our General Convention seems determined to stick to the old original ox-cart as the “*safest*,” after all, for that *ecclesiastical* progress, which ought to be swift enough to *overtake* the other—that other being already so far ahead ! It makes one’s heart ache often, merely to think of it !

On the questions of Marriage and Divorce nothing was *done* at this session, except the reception of an admirable majority report from a Joint Committee on the Table of Prohibited Degrees, which will furnish a sufficient basis for action in 1883. The minority Report, we are glad to see, has no name of either priest or layman.

There was a very wise suggestion made by Dr. Adams, of Nashotah, adopted without debate, but containing the germ of a policy which is capable of far wider extension than he contemplated in terms :

Resolved, That in all cases where there is in any State a State University, and there is no Church College in that State, the General Convention exhorts the Churchmen of that State to place close by the University a Hall in which there shall be chambers and a dining hall, and a Chapel with the services of the Church, and also a President, and one or more tutors for students who may choose to reside and be at the same time members of the University.

We have long been convinced that our true policy is not to found any more Church Colleges, but to lay wise plans to utilize those which already exist. With the unprecedented liberality to Institutions of general learning, both by the General and the State governments and by individual donations and bequests, there is small chance of our being able to compete in *all* the branches of a proper University education. Young men *will go* to the more richly endowed, the historic institutions of the country—those with such a numerous faculty, such immense libraries and apparatus. The true plan is to organize the Church undergraduates in every such Institution ; and as sectarianism weakens in all such colleges, let the Church element grow stronger and more definite. By and by we shall get a foothold in the Faculty ; and in due course of time—should the Church in this land become what she ought to be—all will be ours, so far as we may need it.

Three subjects of Œcumenical interest will be found

on searching the minutes of this General Convention : but they passed so quietly that they have probably escaped the attention of most people, and even those who perceived them may not, at first, have been aware of their full importance.

The first was the consolidation of several Committees into one *Commission on Ecclesiastical Relations*, consisting of eight Bishops, eight Priests, and eight Laymen. This recognizes the fact that, even as a National Church, we are not altogether "independent" of all the rest of Christendom. To say nothing of Haiti, and Mexico—with each of which we have a *Concordat*—the fruits of the Lambeth Conference, and full intercommunion with the Old Catholics, and the prospect of other Continental Reforms, in France and Spain, and approximation to the Oriental Church, with many other questions, will give this Commission plenty to do.

The second is directly connected with the first. The vital point of communication with other Branches of the Apostolic Church is through that Apostolic Episcopate by means of which they become true Branches of the One Vine. There is special significance, therefore, in that *Declaration* sent down from the House of Bishops for the information of the Lower House, in which they place on record their conviction of the wisdom of adhering to the old rule of at least *three* Bishops to unite in the consecration of any Bishop, even for foreign parts. This looks in two directions. It looks as if some of our Bishops might be willing to make up the canonical number, if desired, in further consecrations of Bishops for the Old Catholics. It looks also, like a decided discouragement for the consecration of any Mexican Bishops by Bishop Riley alone. It is, at any rate, a fresh recognition of the vitality of an Ecumenical law of procedure, which has been binding on the whole Church from the beginning, and always most carefully observed in the Anglican Branch of it.

The third was the most quiet of the three, and was probably noticed by only a few members of the Lower House : and yet *may* have more of far-reaching consequences than anything else done at this Convention. But to see its full meaning we must go back a little, to gather up the threads that preceded.

Years ago, when the question of intercommunion with the Oriental Church first presented itself, the *Filioque*

addition to the Niceno-Constantinopolitan Creed was very largely discussed. Some time after that, under the leadership of the staid old Diocese of Connecticut, a Memorial to the General Convention of 1874 was sent up, in identical terms (or nearly so) from some thirteen Dioceses, asking that body "to take such measures as in their wisdom may seem proper toward securing for use in Divine worship, an English version of the Creed, commonly called the Nicene, as conformable as may be to the original text." These memorials were referred to the Standing Committee on the Prayer-Book. And that Committee, the Rev. Dr. Beardsley, chairman, reported that—

The reasons assigned for a new translation revolve in a circle, and centre about the *Filioque*. It is true these words were not in the Catholic creed of the Œcumenical Council of Constantinople; but since they have been so long used by the Western Church, and are explicable in an Orthodox sense, it would not become this Body to enter upon measures for revising the Creed with the view of striking them out, or of "securing an English version . . . as conformable as may be to the original text," until it can be done in conjunction with the Church of England, and other Churches in communion with the same and with this Church.

On their motion, therefore, the General Convention of 1874 "*Resolved*, That this Church ought not to enter upon any consideration of the proposition to revise the Nicene Creed, until it can be done in some united Council of all those autonomous Churches using the English Rite, and in communion with this Church and the Church of England."

In logical sequence, building directly upon the ground thus laid down by the General Convention of 1874, Mr. Judd moved in the next General Convention (1877), a Preamble fully setting forth the action at Lambeth in 1867, the participation of our Bishops therein, and the necessity of further action in order to carry the same into good effect. Then followed these resolutions:

Resolved, That a Memorial be presented to the Lambeth Conference at its second session [then approaching: it met in 1878], expressing our cordial thanks for the action of its first session in 1867, in which it enjoined upon us all, the promotion of Unity "*by maintaining the Faith in its purity and INTEGRITY, as*

taught by the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the Undisputed General Councils; and in furtherance of the good work thus recommended and enjoined, we humbly request the said Lambeth Conference, by a joint commission of learned divines, or otherwise, to provide for the setting forth of an accurate and authentic version, in the English language, of the Creeds and the other acts of the said Undisputed General Councils concerning the Faith, thus proclaimed by them as the standards of Orthodox belief for the whole Church.

Resolved, That the House of Bishops be respectfully requested to take order that this Memorial shall be duly laid before the next session of the Lambeth Conference by the hand of such of its members as may be present thereat.

As this was logically building on their own foundation—doing exactly what they said in 1874 ought to be done—perhaps it may be taken for granted that the Resolutions were adopted in the form in which they were proposed. But no such thing! General Convention cannot be expected to be of one mind in such matters for two consecutive sessions. The resolutions were referred to a special committee, and they came to the conclusion that the thing which, in 1874, *ought* to be done, was exactly that which, in 1877, *ought not* to be done! They therefore reported that,

Inasmuch as the Conference of Bishops at Lambeth is a purely voluntary association, with no organic character recognized by either the Church of England or our own Church, it seemed to your Committee that an address to them by this House, representing, as it does in part, the organic authority of the whole Church in this land, would be a matter of questionable propriety. Moreover, since our own House of Bishops has, in its official character, adopted the sentiments and expressions of the Conference at Lambeth, it appeared to the Committee that any action looking to the result contemplated by the resolution referred to them, should take the form of an application by this House to the House of Bishops.

Without stopping to amuse itself over the irresistible implication in the above, that "our own House of Bishops" had been guilty of the "matter of questionable propriety" upon which the Lower House could not venture, Mr. Judd changed front to please the committee, and brought in his preamble and resolutions "humbly requesting the said House of Bishops" to do, ex-

actly the same that had at first been requested of the Lambeth Conference. The resolution, in this form, was *adopted*. It pledges the Lower House to set forth that "authentic version," should the Bishops comply with the request. The House of Bishops referred the matter to a Committee. At this Convention of 1880 the Committee reported in favor of granting the request; and the quiet little message sent down to the Lower House, which hardly anybody noticed, simply announced that the three learned persons appointed to make that authentic version of "the Creeds and the other acts of the said Undisputed General Councils concerning the Faith," are the Rev. Dr. Adams of Nashotah; the Rev. Dr. Siegmund of New York City; and Prof. Short of Columbia College. That this committee will *do* the work, may be relied on from the fact that its chairman, Dr. Adams, was the *first* deputy in 1874 to offer a Memorial on the subject; and was also a member of *both* the Committees which have had it under consideration. With an "authentic version" thus set forth by the authority of General Convention, it will be just in time to be included in the revised and enriched Prayer-Book: or else, the General Convention will have stultified itself to a degree that seems to us, at present, morally impossible.

This brings us to the one point of all others which, in the way of positive forward action, awaking the attention of the whole House and carried with great emphasis, marks the beginning of a new era of Church growth. At no previous General Convention since 1789 could such a resolution as Dr. Huntington's have been carried. True, it only refers to the Committee "to *consider* and *report* to the next General Convention whether, in view of the fact that this Church is about to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use." It does not call upon them, nor authorize them, to prepare or present any scheme of alterations to be acted on in 1883; but only to present a report on the general question as to whether it is advisable to consider any change whatsoever. The eloquent mover of this most important resolution—the passage of which is a parliamentary honor that will

always be associated with his name—declared with the utmost clearness that no doctrinal change was sought. And the House showed at once in what direction they were ready to move touching "enrichment," when they so promptly voted to include the *Magnificat* and the *Nunc Dimittis* in the hymnal, so that the people may become used to singing them, even before we can get them back into the Prayer-Book itself. And their urgent desire for "flexibility" was shown in their action on "shortened services."

As to these, by the way, we must say that we think the proposed alteration of "The Ratification of the Book of Common Prayer" is rather a clumsy expedient. It was devised only in order to dodge the settled and apparently immovable determination *not* to touch the body of the Prayer-Book itself. But now that that immobility has already so happily disappeared, there is no reason why the "flexibility" part of the programme should not keep company with the "enrichment" part of it. And there is one especial cause for this. Some of the very few Low Churchmen yet left, value highly a privilege which we have often known Dr. Muhlenberg to exercise. It is the offering of some prayer *not* in the Prayer-Book, after sermon. High Churchmen, it is true, have always contended that this was contrary to the Canon; and it was not a little amusing to witness the solemnity of emphasis with which the Rev. Prof. Johnson, of Connecticut, quoted that Canon at them in the debate. It prescribes that "Every minister shall, *before* all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, . . . and in performing *such* service, no other prayers shall be used than those prescribed by the said book." Now our Low Church friends have argued, with great subtlety, that they are only required to use the book "*before*" all Sermons and Lectures, and are therefore free to use other prayers *after* all Sermons and Lectures. Moreover, they are not shut out from this by that other sweeping phrase, "on all *other* occasions of public worship," for it is very plain that when the Prayer-Book has been used and a Sermon follows, and then an extempore prayer, *that* is not any *other* "occasion of public worship," but it is *the same* "occasion," and therefore is not covered by the Canon. This way of getting what they like shows indeed great skill of dia-

lectics and hermeneutics ; but they have used it for a long time, are quite satisfied with it, and they have a great desire to keep it. And there is no reason why they should not. Dr. Muhlenberg used it for many years in the Church of the Holy Communion, and we never heard of its hurting anybody, or making anybody wish for either its extension or its continuance. It is simply harmless. But the House of Bishops were determined to stop up even this little crack of canonical comfort. They insisted that the new "flexibility" should be more rigid than the old Canon ! They required that the prohibition to use any prayers besides those in the Book should apply not only "before" but "after" all sermons and lectures. Oh no ! we beg pardon ! On looking more closely, the prohibition is only "that no prayers not set forth in said Book shall be used before or after *such* sermon or lecture" ; that is to say, a sermon or lecture preceded only by "the Lord's Prayer and one or more collects found in this Book" : that leaves all *other* "sermons or lectures" as free as before ! But, seriously, it is humiliating to ask good men to twist through such tortuosities of hermeneutical agility ; and, for our part, we should rather wait three years longer for legislation on the subject in order to have it generally satisfactory at the last. Meanwhile, as we all know, nobody will molest us in any reasonable liberty we may take as to shortening the services.

On this entire range of subjects, while our own conviction and preference would be for the First Book of Edward VI., and even a very considerable degree of "enrichment" beyond that : yet, as to "flexibility" we should probably frighten our own friends by indicating how far we would be willing to go in relaxing the bonds of *coercive law*. There is time enough, however, for the Church mind to gain breadth, freedom and courage, before the hour arrives to give the decisive *vote* on any definite propositions.

There is only one other special subject which we care just now to mention : and that is, the attempted legislation on Deaconesses and Sisterhoods ; and perhaps it is just as well to use very plain talk. At the General Convention of 1877 the Bishops sent down a Canon on the subject, slightly modified from the Report of a Joint Committee appointed in 1874, which Canon—so it was reported—was *unanimously* adopted in that House, and

which they were very anxious should be adopted by the House of Deputies. The reported unanimity was meant for effect, and was not in precise accordance with the facts. That Canon, after a sharp debate and a close division, was *defeated* in the Lower House. It was represented that the Bishops would feel very badly about this defeat, and as a means of softening it to their susceptibilities, the Lower House good-naturedly consented to refer the subject, for a *second* time, to a joint committee to sit during the recess. The majority of the members appointed on this Committee from the Lower House were known to be safe against legislation, having so expressed themselves in the most decided manner during the debate.

In 1880 this Joint Committee came in with its report, containing a proposed Canon on Deaconesses, to which nobody objected; but proposing no Canon at all about Sisterhoods—which was just as we anticipated. And this report was signed by the Bishop who was the Chairman of the Joint Committee, and by every member of it from the Lower House (except Dr. Parker, who was not present, or a member of this General Convention: but who agrees with the Committee on this point heartily). Now the regular way to deal with reports from Joint Committees is, that the report should go, in the same form, of course, before each of the two Houses, and that each should act on it directly. *After* each has acted on it directly, if their action be not identical, the proper course is to ask for a Committee of Conference. In this case, however, the Bishops showed—*what they have showed too often of late years*—an undue desire to influence the action of the Lower House. Being of so much smaller number, they can get through business much more rapidly in their House. In this case they acted on the Joint Committee's Report before the other House could reach it on its regular Calendar; and instead of accepting that Joint Committee's report, they *added* all the legislation about *Sisterhoods* which the Joint Committee had so carefully excluded; and then they promptly sent down the proposed Canon, thus amended, to the Lower House. Of course, this proposed Canon was sent to the Committee on Canons, where it *must* go according to the Rules of the House. It *could* not go to the joint committee, which, having finished its work, was no longer in existence. The Bishops meant that their Canon—with

the prestige of having passed their House—should come up for consideration *at the same time* with the joint committee's Report. But, by the Rules of the House this could not well be done. For the one was on the Calendar, and was reached in due order of business; and the other was in the hands of the Committee on Canons, who were crowded with work, and had not yet reported on it at all. In this state of things, Dr. Dix was perfectly fair, and in strict parliamentary order, when he claimed, that in considering the joint committee's Report, it would not be in order to consider the question of legislating for Sisterhoods, which that joint committee had carefully and purposely and expressly *excluded*. The House passed the Canon on Deaconesses without difficulty, as reported by the joint committee.

But the Bishops declined to concur in this Canon without the Sisterhood addition; and in the Message in which they stated their non-concurrence, they added a phrase which looked like an intended rebuke to the Lower House for simply attending to their own business in strict accordance with their own rules. If this was intended as a rebuke, it was a piece of legislative impertinence, which we earnestly hope will never be repeated. If each of two coördinate Houses is to feel free to lecture and rebuke the other, the Bishops may hear some plain talk some day about sitting with closed doors, and in secret "Councils." If it was not meant as a rebuke, it was unfortunately worded.

Shortly after this implied rebuke was read to the House, the Rev. Dr. Watson presented the Report of the Committee on Canons touching the proposed Canon of the Bishops with the "Sisterhood" annex. The report was adverse, stating—

- * That Sisterhoods being voluntary organizations of Church people for Church work, and already under the jurisdiction of the Bishops and authorities of the Dioceses and parishes respectively in which their work is carried on, this House believe it unnecessary and inexpedient to legislate in respect to such Sisterhoods, and therefore it does not concur with the House of Bishops in the adoption of the Canon proposed by them in their Message No. 35.

This covers the whole ground; and as it involved the essence of the difference between the two Houses, and was certain to lead to a long and animated debate, and

as it was then within an hour or two of the final adjournment, on the last evening of the session, Dr. Watson readily consented to Dr. Schenck's motion to lay the whole subject on the table. The *two* earnest and desperate attempts of the Rev. Dr. Huntington, made within the brief remnant of the session, resulted in nothing more substantial than the referring the whole subject to the "next General Convention."

On this very interesting question we shall say nothing further here, except to point to the fact that, for the second time, legislation on Sisterhoods has been defeated in the Lower House; and this second time the defeat was easier and firmer than it was the first time. On each occasion the attempt has been made to influence the Lower House, by statements as to how much the Bishops desired this legislation, and how unanimous they were in passing it. That report was not correct three years ago, and this time it was further from the truth than it was then. Three years hence, the Bishops will be defeated again, if they shall persist in being so ill-advised as to try it once more. When they can control, by Canon, all the other voluntary associations in the Church, and when their official *imprimatur* shall be, by Canon, necessary before any forms for family or social prayer can be printed or used by the rest of the laity, and when no lay person shall be permitted to visit or help the sick and suffering, or teach the ignorant, without first getting a formal license from the Bishop of the Diocese: *then* they may get the canonical power they ask for over Sisterhoods. They will never get it till then: and the sooner they are convinced of this, the wiser they will be. It is a question of the *rights of the laity for voluntary organization*; and those rights are sufficiently well understood in the Church of America to be *preserved*.

When we look at the Convention as a whole, no one can be more thankful than we are that the old party warfare between High and Low Church is so far ended that all parties are rising to a higher level, and a region of calmer and clearer vision as to the practical needs of the Church for more vigorous work during the next century. All are coming to the conclusion that their brethren may be trusted more safely than they supposed before. It is the result mainly of increased knowledge, sounder Churchmanship, and truer charity. It is to be regarded, therefore, not as a temporary lull in a pro-

tracted and endless storm, but as a solid acquisition—a treasure, of which we shall not be deprived in time to come. And in the accomplishment of this happy result, we think the chief personal credit ought to be given to the surviving members of that which used to be the old Low Church party. It is not hard, when a man is in the right, to remain so, and be patient and kindly and hopeful and steady and persevering until God's good Providence gives him success. It is a much harder thing to find out that you were wrong, and unfair toward others, and unjust in your judgments, and uncharitable in your denunciations, and unkind in your refusal to associate with your brethren in good works. It requires a far higher degree of personal grace to be able to see all this, than to do the other. And our Low Church brethren—some of whom, not more than a dozen years ago, would (so they said) "as soon have put their foot in h—ll as in a ritualistic menagerie," have lived to be present at the opening of the General Convention of 1880, in St. George's Church, Stuyvesant Square, with its Processional Hymn and its laced alb and embroidered Cope, without a murmur of complaint. Dr. Dyer and Dr. John Cotton Smith are trustees of the General Theological Seminary, on the nomination of Dr. Dix. Mr. Knox-Little preaches for young Dr. Tyng in New York, and for Dr. Schenck in Brooklyn. And the kindly magnanimity of our *quondam* Low Church brethren in thus publicly ignoring all their old and erroneous accusations is a proof of great grace in them—a proof so overwhelming, that hereafter we shall hold them to be entirely above suspicion. In particular instances—which we cannot specify without violating the proprieties of private life—the manifestations of this great grace that have been brought to our knowledge deserve our heartiest admiration; and we only wish that we could be free to mention them, that they might receive the just admiration of all men who are able to appreciate true nobleness of conduct.

To sum up: The formal closing of the war against Ritualism, the fullest and most unqualified intercommunion with the Old Catholics, the splendid increase and consolidation of the missionary spirit, the settlement of the lines of our future growth in the direction of smaller Dioceses and of State Provinces, the clearer recognition of our true position in regard to foundations

Œcumenical, the fading away of partisan bitterness, the looking forward to the enrichment and greater flexibility of the Prayer-Book, the steady growth and healthful progress of the Religious Orders among us : all these things, with others of the same sort, are gratifying evidences that the trying times of *obstruction from within* are nearly if not quite over, and that our Branch of the Church is now preparing to gather in the harvest on every side, which the good Lord of the harvest has so marvellously placed within her reach in this great and growing country.

J. H. HOPKINS.

INVOCATION.

WHEN in the east bright purpling morn
Proclaims another day is born,
And o'er some hill the kingly sun
Rides forth his radiant race to run,
The blushing moon, the star retires
To hide from view their modest fires.
But though invisible their ray
Within the brighter blaze of day,
They shine, they roll, nor pause nor rest,
With living millions on each breast.
Thus Fancy, Reason, Art, engage
To pour your splendors o'er my page,
And yet, as stars, when bursts the light,
Withdraw their glittering globes from sight,
So may your radiance fade away
Before Religion's brighter day !

JOHN M. LEAVITT.

THE INTRODUCTION OF DIVORCE IN ITALY.

ONE of the characteristic traits of the Latin nations, and especially of the kingdom of Italy, is the little interest felt by the great majority of citizens in all political or social questions which do not touch directly their passions or strongly arouse their fancies. Accordingly only legislative innovations, and governmental measures concerning in any way the safety and dignity of the country, have among these people power to move their souls profoundly, and to bring about corresponding movements in public sentiment.

Outside of subjects of this nature there is in national life almost no public sentiment, in the proper acceptation of the word. Those who have the official authority of representing the nation are left undisturbed. The greater part of the time the elections are made by a minority and by force of personal influence, rather than by scrutinizing the lists, always vague and theoretical, and are debated and accepted as if on the market. After the elections the people relapse into their customary apathy; Parliament and Ministry move in their own spheres, without an enlightened and vigilant public opinion to control and restrain their machinations and designs.

In such a state of things there exists a deplorable and disastrous division between the legal and the actual country—a greater discord in the public voice of the Latin people than of others. Government and legislation are solely the property of coteries rather than of parties, and they proceed frequently in a direction and with a velocity not at all answering to the real need and true wishes of the nation. She is anything but sovereign: she submits under the form of law to the most unexpected novelties, which it pleases the feeble parliamentary majority and their leaders of the moment to improvise.

It often happens that laws disproportionate to the

moral and social condition of the country are far from obtaining the results wished for by their promulgators. Frequently they are carried into effect, thanks alone to their ambiguity, and are supported but in appearance by the side of ancient customs, modified only in form. But such remedies scarcely merit the name, and when recourse to them fails, violence to convictions and to the usages of the country creates pernicious disorder both in ideas and habits.

This last result would inevitably follow the establishing of divorce as law in Italy, where it is advocated by some conservatives in literature, by Parliament, and the light heads in journalism. In Italy there is anything but a public opinion favoring divorce. Far from it: an immense majority of the Italians do not look upon it other than as an institution diametrically opposed to their religious convictions, and to the secular traditions which govern their ideas relating to marriage and the family. If divorce were introduced into Italy, there is no doubt that it would remain a dead letter for a long time to the majority of Roman Catholic families, and that the few who would have recourse to it would be objects of scandal—condemned to complete isolation. These results would not be modified eventually without a revolution in moral convictions and in family life, greatly to be feared. Nevertheless, it cannot be affirmed that such an innovation may not have a chance in Italy; what has just been said touching the connection of public and social life in that country does not authorize such optimism. It is in view of preventing this new abuse of parliamentarianism, this new punishment of the political inertia of the Italian people, that I present the following considerations.

The question of divorce is incontestably one of the gravest, whether because it touches even the essence of marriage and the family, which are the foundation of public and private morality, or because of the different aspects it presents, and that it is necessary in advance to view each in turn from a just standpoint, and to place them afterward according to their comparative importance and reciprocal influence. Many a proposition is indisputable, viewed abstractly, without permitting a practical conclusion. Many given, can be interpreted in different ways, sometimes even against the thesis of those who gave them.

I have always been very much impressed by the circumstance that not a single man enjoying great authority—not only because of talent and intelligence, but also because of his profound feeling of impartiality and responsibility, and freighted with the experience of life—has at any time up to the present declared himself in favor of the introduction of divorce where it has not already existed. I have the highest respect for the English and German writers advocating divorce; but I also do not forget that after all, they had in mind countries where it had existed for three centuries. But in France, in Spain, in Italy, who are its partisans among the profound thinkers, the truly great of the nation? Among Frenchmen, I will not cite, among the adversaries of divorce, M. Bonald; but upon condition that neither upon the opposite side shall be mentioned men, otherwise very worthy, who framed the Napoleonic Code. For if the first is to-day consigned, without further compliment, to the clergy and the reactionists, the latter were compelled at a later epoch to come to terms with a revolution, not only exceeding all bounds upon the subject of divorce, but which had not hesitated in reinstating the divorced daughters and mothers—in making them pensioners of the state. Meanwhile, to-day divorce has for its opponents in France, such illustrious men as Count Proudhon Orzanam, Jules Simon, Legouvé, known to be the most celebrated among contemporaneous French philosophers and literati.* Divorce is advocated by M. Dumas fils, and opposed by M. P. Feval, two authors mutually balancing one another. It is also held by MM. Crémieux and Naquet, and by other writers of second and third rank.

In Germany it is opposed by the celebrated Ferdinand Walter. In Italy, up to the present time, who are its supporters? I shall not forget the counsellor Mazzeni of Lombardy, author of a good book on the family.† Nor the Tuscan, E. Bianchi, my excellent friend, who published a plea for divorce, as well written as noble in conception.‡ Yet with all the respect due

* M. Legouvé, ("Hist. Mor. de la femme," 6 ed. p. 244), would advise divorce as a *transitory* measure. Whatever may be thought of the reasonableness of this proposition, it suffices to prevent M. Legouvé from being ranked with the partisans of divorce.

† "La famiglia nei rapporti coll'individuo e colla società. Milano, 1870."

‡ "Il Divorzio: considerazioni sue Progetto di legge presentato al Parlamento Italiano. Pisa, 1879." Also a Sicilian, M. di Bernardo, pub-

these noble men, I have no hesitation in saying that their argument, to succeed in this country with a success well understood, not alone parliamentary, must have for its support men rivalling in authority a Manzoni, an Azeglio, a Balbo, and others of equal calibre. There was at the beginning of this century an Italian writer, justly celebrated in some respects, who advocated divorce (Melchiorzi Gioja). But the emptiness of his philosophy, the poverty of his sensism appeared nowhere more clearly than in his "*Théorie civile et pénale du divorce*." It suffices to recall that in the said work Gioja proposes that poor divorced women, whose husbands are unable to pay them a pension, ought to draw one from a public box raised by means of fines imposed on criminal divorces, which would result in nothing less than direct encouragement of the dissolution of marriage. At what a distance, whether in the loftiness of his reflections or the nobleness of his aspirations, stands Gioja from his rival Giudici, whose memory is to-day surrounded by the deepest respect in the capital of Lombardy.*

It is true that neither this nor any other grave question can be decided by the authority of names rather than by the testimony of reason; that times change, and we change with them; that to-day a novice can grasp the truth and necessity of things of which some time ago men superior to him were not convinced. Nevertheless, divorce cannot be a necessity arising in Italy merely because of the institution of civil marriage and the abolition of the temporal power of the Pope. And at the same time it is not a trifle nor an unimportant reform, of which a great number of persons, and particularly the most competent writers on social matters, are not persuaded. At all events, it will be agreed that the number is not great or of value in Italy who support so great an innovation: every reasonable and prudent man cannot but experience a feeling of defiance against their reasoning, nor will range himself with them except by force of full and perfect evidence, excluding all doubt and fear.

lished at Palermo in 875 a large volume entitled, "*Le Divorce considere dans la théorie et dans la pratique*." I pass over in silence the apostle of divorce, the well-known M. Salvatore Morelli, a Neapolitan, who was ridiculed in Parliament, and out of it, but who died recently.

* "*Memoria sue divorzio, del cittadino Gaetano Giudici. Milano, Anno VI., Repub.*"

In point of authorities, which are not reasons, nothing is more common than to cite in favor of divorce the example of many people, and of the centuries in which it has been permitted. It is said ancient civilized people, the Greeks and Romans, allowed it: the Romans preserved it several centuries after Jesus Christ, as may be seen from the Code of Justinian; the Jews likewise permitted it; and to day it is allowed by the English, Germans, Swiss, Hollanders, Danes, Swedes, Norwegians, Russians, Greeks, Roumanians, North Americans, and even by the Belgians, devoted as they are for the most part to the Holy See. The French and Italians do not permit it, solely because they have not yet broken the charm of Roman Catholic tradition and of clerical domination.

What masses of men, what an imposing majority! At the first glance, at least. Nevertheless, is this in fact what it seems to be? Is the balloting accurately taken in this way?

I believe not; on the contrary, I believe, not to drop the metaphor, that a large number of votes has been estimated which do not count; that many have been grouped together having an entirely opposite signification.

Jewish repudiation is not quite so favorable to divorce as is claimed, since divorce as now conceived should be an equal right to the husband and wife, while the Jews have never accorded it to the latter; and again, toward the end of the kingdom of Judea the Princess Salome caused not less scandal to contemporaries than embarrassment to the erudite of posterity, by a divorce from her husband Costobar. Besides, the Jewish repudiator was, and is to-day, such a type of husband as the majority of the present partisans of divorce would not find to their taste—a man considering himself the first authority in his home, and looking upon repudiation even, as an act, an application of that authority. The Greeks and Romans certainly permitted divorce; but the Romans, so long as they had noble customs and good habits, knew neither divorce nor repudiation; when corruption began, they used marital repudiation in those brutal forms that are seen in the comedies of Plautus; and when immorality had passed all limits they recognized the right of divorce, but in a manner very different from what would please the honest men who claim

the same right for France and Italy. For while these latter would not consent to see anything in it but a protection of conjugal rights, the Romans of the decadence saw in it nothing but an emanation from individual liberty. It is only necessary to read the title so often quoted, of the Code of Justinian, *De Repudiis* (lib. 5, Tit. 17), to be convinced that in the times of Justinian divorce was obtained without the consent of the judge, every time the husband or wife desired it. The emperors Theodosius, Valentinian, and Justinian himself, have clearly enumerated the cases for legal divorce, not for the purpose of preventing others, but rather to impose pecuniary penalties upon those who had been divorced outside the cases permitted by law. Moreover, the emperors allege no other motive for restraining this power of divorce than the *favor liberorum* in regard to the children. In short, it can be easily maintained that if Roman society was not more corrupt, it was not *owing to divorce*, but *notwithstanding it*, and for very different reasons. Divorce is lawful in Russia and Roumania; and in truth in the latter country there appears to be no longer any respect for marriage. Would one dare to say that the corruption, so extended and notorious, among these people would increase were divorce not permitted among them? Protestant countries, which are certainly not below others in point of morality, permit divorce; but has the proportion between the cases of divorce and the totality of marriages been duly considered? Madame Necker observed a century ago that one was quite as much justified in explaining the good habits of Protestants by the aid of divorce, as in attributing the good health of a population to a physician who had never been called in. (V. Gioja, l. c. p. 52). As to England in particular, it is known to all those ordinarily versed in history, that before 1857, about three centuries after the reign of Henry VIII., marriage was by the English law quite as indissoluble as by the Roman Catholic law. Parliament could, it is true, by force of its own omnipotence, dissolve a marriage in which there had been no cohabitation, and it has several times used this power, especially after the accession of the House of Hanover; but the tediousness and expense of the procedure were such that divorce has never ceased to be regarded as a rare privilege, at the command alone of the rich. Only in 1857 a law appear-

ed upon divorce—the Divorce Act—an actual law, enumerating the cases and conditions for its exercise. But this law is far from being as liberal and indulgent as the present advocates of divorce would desire. The power of divorce is still in a certain sense the privilege of the husband, for he can use it in relation to his wife, simply on the ground of adultery, while the wife can claim it only after prolonged desertion added to the adultery of the husband, or if he is guilty toward her of the most atrocious acts. After all, public sentiment in England is very far removed from the views of divorce upon the Continent, for women divorced and married again are not received, and dare not appear in good society. In the United States of America the laws vary in relation to divorce. But there are none so ample and indulgent as those proposed in France and Italy: nowhere in this great Republic are the safety of marriage and the great public and private interests connected with it delivered over a prey to the pretended natural right to individual liberty and of the contract, in the name of which divorce is to-day proclaimed in France and Italy. In New York, for example, the right is accorded equally to both parties, but for the sole cause of adultery. In the Carolinas, distinguished for the intelligence and morality of the people, divorce is not allowed, and never has been, under any pretext.*

In Belgium, where divorce is permitted alike by Roman Catholics and Protestants, M. Naquet himself confesses† that in 1874 the proportion of divorces to marriages was 1 : 274. Are we to conclude from this that happy marriages are in Belgium in the proportion of 273 : 274? That would be a mistake; for experience teaches us, that of one hundred marriages, there are at least eighty which are maintained owing to the wisdom, the tolerance, the self-abnegation of either or both husband and wife, rather than from conviction of complete felicity. Furthermore, there is not a civilized and moral people existing which in permitting divorce looks upon it otherwise than as an exceptional measure, instead of considering it as a natural complement of and almost an element in the contract of marriage. There

* For these historic details concerning England and the United States, see the excellent pamphlet by F. B. Coudert, "Divorce: Reply to M. Dumas." New York, 1880.

† "Le Divorce." Paris, 1879.

is, then, more of appearance than reality in this pretended argument, so often drawn from the great numerical superiority of those nations which permit divorce. The fact is, that notwithstanding the numberless legislations permitting divorce, the greater part, and indeed almost the whole human race, sees in marriage an indissoluble bond, whether it does not profit by this power of divorce, or that it is forbidden by the laws.

This, then, is what can be deduced, in its last terms, from the authority of history, upon which has been laid so much stress. Either it is exercised by demoralized nations, where the dissolubility of marriage is but one more in the number of its bad usages, or it is permitted by people acknowledged to be endowed with good habits, who, while not excluding it, permit it however in but few instances, and have recourse to it yet more seldom than permitted them by law. That which seemed to be a strong argument is transformed into a grave objection; the opponents of divorce are much better justified in causing it to prevail than its supporters. But neither the one nor the other perceives this at present, which proves that history is far from being the *controller of life*, and that many persons reason more superficially from the facts of history than from those of statistics.

In addition to this, I am of the opinion that the sentiment of the Italian people is of great value as opposed to that of other nations, at least when laws are to be made for the Italians. Can it be said in sincerity that in Italy there is an increasing aversion to marriage, and to the laws which govern it; that the indissolubility of marriage is to be explained by the absence of divorce? Since the average of marriages has not diminished in Italy, there can be no need to ask the question whether the Italian nation feels or not the necessity for divorce. Public sentiment, the sentiment of the greater number of Italians, does not differ from that evinced about six years ago by the German Catholics upon the issuing of a federal law granting divorce to any subject of the Empire. It is not more favorable to it in Italy, than when seven years ago in Switzerland a federal law was passed permitting the dissolubility of marriage, which was opposed by 250,000 votes, and passed by a majority of only 7000. Now, since Italy is not at all prepared for so great an innovation, it must be believed that its pro-

moters do not conceal from themselves the serious responsibility they incur, that they have weighed its importance and extent. It is indeed beyond doubt that if such a measure obtained a practical result, the new law would be neither more nor less than forced upon the great majority of the Italians. What would be the result cannot be predicted ; but neither can it be concluded in advance that the results would not be bad, and positively destructive of the morality of the nation. It is then presumable, that these agitators have really considered the argument from all standpoints ; that they are in possession of reasons sufficient to dissipate all doubt, to remove all fear. Let us see whether the fact corresponds to the supposition.

Marriage, they say, is certainly contracted for the happiness of both parties ; to establish between man and wife an intercourse ruled by congeniality and mutual intimacy, where all interests, spiritual and material, shall be one, where all selfish desires shall be subdued and subject to the supreme end of the greatest happiness of both and of their children. Such was even the Roman idea of marriage, and such it is to a great extent among all Christian people, and in the present legislations of all civilized countries. Unfortunately, the best intentions, the best founded expectations, vanish before obstacles unforeseen and insurmountable, and marriages contracted under the most favorable auspices too often degenerate into mutual aversion, inability to dwell peaceably together : thus the legitimate ends of marriage are irreparably frustrated. Different causes bring about this pitiable result ; sometimes but one of the parties being in fault, sometimes both, and again neither is to blame. Let one reflect upon the unconquerable incompatibility of temper of which both are entirely ignorant before marriage ; upon the faithlessness of one or both ; upon the ill-treatment inflicted upon the wife by her husband ; upon the ignominious judgment of the husband or wife—in all these and similar instances conjugal society is no longer possible even by force, and it almost always ceases *in fact* : why should it not in law ? The legislature which unites the parties so desiring it, because they believe it to be for their happiness, ought to sunder the tie when they wish no longer to be united, and could not be without desiring their own unhappiness. In acting otherwise, the legislature becomes an enemy and

tyrant of those it formerly protected ; it betrays the confidence of those who appealed to it to obtain protection and succor. A marriage sustained by the power of the law alone is nothing but an idle word ; what good result does the legislature think can be obtained in doing violence not only to a person's natural right, but also to the real signification of the word ? Can it be the reconciliation of the husband and wife ? Statistics show that the number of marriages thus renewed is extremely small. Can it be for the good or smallest evil of the children which is to be secured ? Not all marriages have the blessing of fecundity. But when there are children, can a marriage purely nominal offer to them advantages which they would lose in divorce ; or rather, in the second hypothesis, would they experience disadvantages which would not follow the first ? Whether divorced or only separated, the parents, by this single title, owe their children both nourishment and education. It is true that the children of divorced parents incur the danger of being obliged to share the affection, the care, the hereditary rights from the father and mother with other children by a new marriage ; but do not these legitimate children find themselves in an analogous situation in relation to illegitimate children engendered by father or mother after simple separation ? The dangers are equal, with one marked difference, that in the second hypothesis the poor children of separated parents are but too surely the witnesses of the degradation of their parents, to the great detriment, if not total ruin of their morality. For the love of a husband or wife separated, not divorced, for another, is necessarily an unlawful love, whether in the mind of those who yield to it or in the judgment of third parties who witness it ; when these witnesses are the children themselves, there results a falsification of the moral sense, as much of those who are accustomed to looking at such a spectacle as of those who take part in it. If, added to this, the shame of the father or mother, whose conduct has hitherto been irreproachable, be proved, the demoralization of the children cannot but be complete and irreparable. In conclusion, the good or least evil to the children demands divorce when conjugal union has become morally impossible ; that which in relation to the parents is a right, in respect to the children is a measure of prudence and protection.

Such are the commonly alleged reasons for favoring divorce. I trust I shall not be accused of partiality in the resumé just given. Now I will endeavor to investigate, with great attention and impartiality, what may be the intrinsic value of these reasons, what their weight in the very grave question before us.

It is unfortunately true that a very considerable number of husbands and wives in all countries cannot live together peaceably, whether from lack of mutual esteem, whether because of fear for their personal safety or for their respectability, or, finally, because of hopeless incompatibility of temper; all the others are ranged upon a long ladder of infelicity, whose steps, very numerous and different, reach a supreme degree, defying hopelessly the heroism of prudence and of toleration. It is not less true, however, that in all times and in all legislation it has never been forbidden to those who cannot mutually endure each other to separate in fact and in law: never a law claiming to bind them by force. It is, then, to break down an open door when one declaims touchingly upon the subject of the painful union of a faithful husband, with an unfaithful wife, of a true and weak wife with a brutal husband, and upon other like grievances. Either divorce or separation; one issue or the other has always been open for the innocent and culpable to go out from the torments of an unendurable marriage. The difficulties and questions commence when it is asked if, in the same circumstances and for the purpose above mentioned, the better measure would be simple separation or the dissolution of marriage. The question of divorce reduces itself strictly to a comparison between that institution and separation of the body: it is a question of first examining and comparing impartially the advantages and disadvantages of each of the two institutions, then of repeating the same survey, the same comparison of one with the other. It is important to discover whether these investigations have been duly made by those who have proclaimed divorce in rejecting separation.

According to these gentlemen, separation would possess but one advantage, that of ending an intolerable union; it would have, on the contrary, a double disadvantage, in that it would prevent the innocent husband or wife from marrying again, and of placing parents and children in a false position, full of danger for the moral-

ity of all. Divorce, on the other hand, would have, to their mind, the same advantages as separation, while avoiding all its disadvantages.

Such an analysis appears to me far from just. The pretended disadvantage of the separated parties' inability to marry again, seems to me practically much less serious than it is described; while the other, concerning the moral danger to separated parents and to their children, seems in its turn exaggerated and far from being the necessary accompaniment of separation.

The advocates of divorce appear to imagine that the unconquerable aversion of wife toward husband, or *vice versa*, is necessarily always accompanied, or at least in the great number of cases, by the desire of being consoled as soon as possible by a new bond. But is this true? I think not. It can be affirmed of conjugal aversions proceeding from an unlawful passion conceived for another. It can also be asserted in regard to those marriages which have been, so to speak, destroyed at their commencement; as, for example, in the instances more frequently cited than actually occurring—a husband or wife abandoned in leaving the church or mayor's house; and of another, where the husband at once perceives the unfaithfulness of his wife. Those of the first, however frequently they occur, are they the cases, strictly speaking, in view of which divorce ought to be called an act of justice, a benefit to society? I think not, if it is not desired that the reform thus invoked shall become an indirect encouragement of conjugal infidelity, which is certainly far from the intention of those who are its advocates. Now, if these exceptional and extraordinary cases are put aside, if care is taken not to give crime as a basis for law, then there are before us husbands deceived by their wives, wives ill-treated by their husbands, other husbands and wives unable to bear with one another—a category consisting entirely of persons leaving the conjugal dwelling after years of unmerited suffering and useless abnegation, morally broken, having lost all the illusions of marriage, and of life itself. These unfortunates are naturally more disposed than other men to look around them, to observe the results of the majority of marriages, to perceive the small number of husbands and wives who are entirely congenial and happy. This conviction, together with the bitterness of their souls through their

misfortunes, cannot have the result, in most instances, of determining them to another proof, requiring from its nature much self-confidence, moral strength, and courage. Furthermore, the majority of marriages, congenial or not, produce children; in regard to these there is evidently one reason more for determining the parents against a new marriage, which would be possible by divorce. It would be wrong to compare too hastily the situation of the innocent husband or wife who is divorced, with that of a widow or widower having children. These latter marry again very often: one cannot but admit this happens quite as frequently when the first marriage was a happy one as when it was not. However, statistics are not in a condition to enlighten us on this point.

Now, if the law opens the prison of marriage to the innocent and unhappy ones surrounded by children, but does not permit them to marry, does it fail to recognize or does it tyrannize by that over their real aspirations; or does it not rather interpret them, in the great number of instances, in a most faithful manner? Will it not be agreed that in counselling these parents to devote themselves henceforth to the education of their children, to await in peace, and without delivering themselves over to a new love, the return of an erring husband or wife to the right path—will it not be agreed that in acting thus the law places itself at the service not only of morality, but also, which is still more, of the majority of those to whom the laws address themselves?

The true and vital point in the question consists strictly in this: of deciding whether the law of divorce ought to be refused because the greater part of innocent husbands or wives would not be profited by it, or if it ought to be permitted, although to the advantage of only a small number of persons who would use it worthily, according to what I have observed above.

Such are the true limits of the question, when considered from a practical standpoint, which is not exactly that of those whose starting-point consists in the imaginary premise that one cannot regret an unhappy marriage without at the same time sighing for a new tie. Which of the two solutions given must be preferred as the more reasonable and wise, I will investigate shortly. It suffices at present to remark that, so stated, the ques-

tion of divorce is no longer a simple question of individual justice, as its apostles claim, but it is rather a question of social convenience, far more complicated and much more delicate.

The promoters of divorce seem also to have had in consideration the social interests, when they insist so strongly on the moral good of the children. But it does not appear difficult to me to understand that such an argument has more weight in appearance than in reality. In fact, since it is admitted that the moral situation of an innocent and unhappy divorced person is not usually one favorable to the contracting of a new marriage, it follows that neither is it likely to lead to a new love. To suppose the contrary to be natural, exaggerates too much the animal side of human nature, in representing the generality of men and women, even at a certain age, even after the most bitter disillusion, and without considering their children, as having nothing to think of or desire more eagerly than to marry again; at least as not possessing sufficient moral strength to master this deep sensuality.

This is too much: it is not practical wisdom, but rather of a mechanism abstract and imaginary. On the other hand, it is very possible that a parent whose conduct has always been irreprehensible may surrender himself to unlawful love after separation, and that it will bring shame to the children; it must not be forgotten, nevertheless, that, after all, such shame is not to be compared with that given by a divorced husband or wife who marries, in the eyes of the children by the first marriage, the one who was the cause of its dissolution. It is not in the power of legislation to prevent such immoralities, with which the present schemes for divorce do not occupy themselves.* Therefore, this pretended argument against separation, dwelt upon for the interests of the children, is not in reality more substantial than the other, previously examined, because it is more than balanced by a like argument which can be brought against divorce.

* A law in New York (1879) expressly permits the divorced person, convicted of adultery, to marry again after five years of good conduct. (The law giving to the court power to grant a decree of divorce, and to so far modify the same as to allow the person convicted of adultery to marry again after five years of good conduct, which was passed May 17th, 1879, was abrogated by the passage of the remaining chapters of "The Code of Civil Procedure" in 1880.—EDITOR.)

I shall now take up my preceding proposition—viz., that divorce is rather a question of social convenience than of individual justice. What has been asked is just this : whether the legislature can introduce divorce for the benefit of those unhappy and innocent husbands and wives having, as an exception, good grounds for not being satisfied with simple separation, without the risk of compromising by it other great interests in human society ?

Nothing is more difficult than to answer such a query, which the present advocates of divorce have not been careful to state clearly. The social interests here concerned are neither more nor less than private and public morality and respect for marriage, the basis of both. These are the points which should not be passed over, nor glanced at superficially and hastily. Nothing has been really said in favor of divorce, while good and sufficient reasons are not given to satisfy the mind upon points of so much importance. Indeed, our continental writers on social matters, whatever they say, have not yet learned how to dispose of this bad custom, growing out of the school of *natural law*, and consisting in overlooking everything but individual phenomena and individual rights ; that which is called and invoked under the name of *social science* is not to the majority of writers a new method, nor a new departure of the intellect.

For myself, I do not presume to be able to answer categorically the question announced. It is but that it shall appear more clearly eventually, that this forecast, these conjectures on the practical effects of the new reform at issue, are made. At the same time the data of facts upon which to rely, are, above all in Italy, where divorce has never existed, very much removed, and too few to allow of an author advancing with reliance, views which may be clothed in his own subjective opinion. I will say, nevertheless, that after mature consideration the most probable reply in matters of legislation appears to me to be : even a debatable conclusion is often a practical one ; for it is translated for the legislature into this other : *in doubt abstain*.

The problem of whether divorce introduced into a country which has never permitted it will be useful to some individuals without destroying society, consists in discovering in advance, of conjecturing with some

grounds, whether the generality of persons will consider the new institution as a sanction of conjugal duties, or rather view it as the result of greater indulgence toward the violation of these rights—as a means of shaking off the conjugal tie, quite as natural and easy as marriage itself. In the first hypothesis, divorce, far from injuring private and public morality, would strengthen and increase it ; in the second it could only weaken and destroy it little by little.

History, indeed, proves to us that the institution in question, like so many others as important, has produced, at different epochs and among different nations, different and even opposite results. In the first five centuries of Rome, divorce was so odious a thing that in these latter centuries there has never been an instance of its application, it contributed so much toward the frightful corruption of the greater part of Roman society. In Belgium the instances of divorce are to-day quite rare, as I remarked above ; in France, on the contrary, upon its first introduction it was availed of with such astonishing facility that at the expiration of four years (1792-1796) the government itself became alarmed, and did not hesitate to modify in all essential points this new law, which was too lightly conceived and adopted.

Thus it follows that the question of the probable effects of divorce upon society presents various aspects, and should be differently expressed toward different nations, while taking into account the conditions and circumstances peculiar to each. Especially it should not be permitted to bestow the gift of divorce upon the Italian nation without profound study of its present moral conditions, and without a conviction resulting from this study, that the strange examples, unknown in Rome before the time of Spurius Carvilius Ruga, will not be repeated, that at least no worse results will accrue than among the Ultramontane nations, whose pure habits are cited with delight, and attributed in great measure to divorce. Unfortunately, after what I remarked above, and after conscientious research, it is in vain that I have sought in the recent addresses an advocate of the innovation at issue.

For myself, I am led by good and weighty reasons to believe the effects of divorce in Italy would differ much from those its advocates seem to imagine. I doubt strongly that the great majority of the Italians of to-day

would see in divorce anything other than one liberty more, the usage of which would not be much better than so many other liberties granted by our laws. The reasons to which I allude are in part common to all Latin nations, namely, taken from their own way of feeling, and in part they are drawn from the present public sentiment in Italy.

The Latin and the Germanic people differ from each other yet more in the character of their sensibilities than in their actions and customs of outward life. Without need of making a digression here for psychological comparisons, I think I may affirm that the Latin, and especially the Italian people, surpass the English, the German, and the people of the Germanic race in impressionability, and that they are in consequence inferior to them in the power of submitting the reason to sentiment. From whence it follows that each of the two great families of people has its own good qualities and defects, and that the same act may be praiseworthy in one, or at least harmless, and not possible to the other without revolutionizing and overthrowing its moral character. Among these acts, in my judgment, is divorce. That an English, German, or Scandinavian man or woman may possess not only good reasons, but also the moral strength, to break entirely and forever with the one who shared formerly, and even for a long period, all the most delicate and closest interests of life, and who shall be none the less bound with him in consequence by the same duties, the same obligations toward their children—that this is possible cannot be doubted, since divorce is permitted among these people without causing shame to any one or shocking them. But that an Italian or Frenchman is capable of such a moral effort, I doubt very much, or, to speak more frankly, I do not believe it at all. It has been remarked before by Auguste Comte that "husband and wife, after having lived together, either for a short or long period, can no longer become wholly strangers the one to the other, and that for this reason alone divorce is a psychological impossibility." It is a profound remark, and worthy of this great thinker; he has expressed in it the sentiment of a Frenchman, and, in my opinion, to a still higher degree, the sentiment of the Italians, since the Italian nation is less fitted than the French for great moral struggles, for violent contrasts of opposite sentiments.

If divorce were introduced into Italy, there is no doubt that beyond those exceptional cases, in which marriage was destroyed at the moment of its consummation, no good and honest husband or wife would dare to avail of it, because such an act would require an effort superior to his or her moral strength, while in Germanic countries, again, the stronger and more decided character would not pardon such hesitation in the face of serious outrages which would authorize divorce. Nothing is more common with us than to see among separated husbands and wives, honest wives, good husbands preserving some remains of affection for the one who has been the cause of unhappiness, especially when there are children resulting from the union. Would this cease were divorce substituted for separation? It ought not to be believed; to sensitive and delicate minds, divorce would not cease to appear in Italy too strong a remedy for its moral constitution, and separation better suited than dissolution of marriage. Such would be but the opinion of hardened and unfeeling, although honest and innocent souls, which in truth does little honor to divorce, as in general such souls inspire little confidence, either when contracting the bond of marriage, or in complaining of injuries received, and for which they do not consent to accept for themselves the least responsibility.

For the same reasons divorce introduced in Italy would deeply shock the sentiments of the public who would be witnesses of it. The examples of the English, the Germans, the Scandinavians are cited in vain; either in Italy, or in any other Latin country, a wife of two husbands, a husband of two wives, children having a stepfather or stepmother, and the true father or mother will never cease to be anything but a disgusting spectacle. Whether all three parties be at war or at peace among themselves, that would in no degree diminish the repugnance of public sentiment.*

Italian sensibility, above all, would never adapt itself to such contrasts, to such transactions.

What would the Legislature gain by forcing and gradually accustoming husbands and wives, children, families, society as a whole, to conquer this opposition

* A very clever Abbé, M. Pieraccini, of Pisa, has in his pamphlet, "*Il Divorzio*," Pisa, 1879, given a very piquant caricature of the domestic scenes of this kind.

so natural, and, one may say, national? Nothing assuredly but hardening in manners, an increase of egoism, and, as a result, the moral decadence of the nation. Violence cannot, in fact, be done to character, either individual or national, upon any point, without overturning the whole economy. Man's natural sentiments cannot be stifled or perverted without causing a serious taint in his morality, of which sensibility is no feeble supporter. Divorce would certainly not triumph over the instinctive repugnance of Italians, without at the same time exhausting in great measure the source of the tender and delicate affections which preside over marriage. The result would inevitably be the considering marriage and divorce from the same point of view, as a simple affair of reason and calculation.

This same conclusion is reached, unhappily but too soon when one reflects upon the present moral condition of the Italian nation. Let us not exaggerate our weakness, but let us keep ourselves also from the illusion that all is to-day for the best in point of character and of manners. It is to the great majority of our compatriots, it is to the middle and lower classes especially, that I allude here—these classes, this great majority—that the Legislature ought by preference to have in view when it studies the probable effects of the great reform which is recommended to it. Will it be said in seriousness that the description of the present epoch of Italian history consists in a strong conviction of duty, in an elevated conception of the aims of existence, and, consequently, in the disinterestedness and constancy of character of the greater part of our compatriots? Or, rather, in vain infatuation for liberty without moderation and without aim, and therefore marked with frivolity and selfishness? It suffices but to glance over the miseries of our public life to be convinced of the latter. Public life is a mirror, and an exact measure not only of the moral condition of the country, but also, which is more, a symptom, seldom fallacious, of the tendencies which predominate, of the future to which it tends. Many causes have contributed to this, the present moral condition of Italy, whether common to all great political disorders, or to our revolution in particular or finally, owing to the little wisdom and moderation which govern the interior organization of the kingdom. In regard to marriage in particular, among the causes which con-

tribute to-day to diminishing the respect of Italians for it, the institution of civil marriage is not the least, or, to speak more correctly, the manner in which the institution has been presented to the masses. By force of exalting the civil and laic character of marriage, of affecting little consideration for the religious ceremony, the result has been to degrade this immense contract, as said Balzac, to the rank of all other contracts. There is to this a great objection, bitterly deplored in France by enlightened men, such as M. Jules Simon, and M. Le Plais, and in Italy also by many more than one would believe. One of its saddest and most visible effects is, doubtless, the continual abuse which is committed at present in Italy of a mere religious marriage in order to deceive meagrely-instructed women, or to compromise with one's own conscience and the moral public, by the aid of a term half way between concubinage and a legal and valid marriage.

Is it prudent, is it wise, to even advise divorce for a people whose moral condition is so far from satisfactory, a people who glide already quickly enough over the precipice of corruption, a people by whom marriage is to-day, for other reasons, regarded with always less seriousness? What would be the effect of such an innovation, if not to aid still more in the moral decadence, to accomplish the sad work commenced by placing marriage upon a level with ordinary contracts? What other idea of divorce would the Italians have, if not just this which the short-sighted theorists declaim against, and protest as repudiating? No longer the conception of a powerful sanction of conjugal rights, but rather the idea of a new individual liberty, having its aim in self, responsible alone to self, singularly fruitful in that egoism which is already the dominant note in the majority of minds. Would not this be the total ruin of marriage and of morality?

It is impossible for me to make less sad predictions. If the present apostles of divorce do not appear to suspect in any degree such dangers, I find the reason for this in the fact that the question of divorce, like all other grave questions in the social *régime*, is only half understood when it is considered in its relation to the individual alone, and not also in its relation to society, and when not considered as a question of expediency, of general utility, but only as one of individual right.

The opportunity for social reform is limited, historic, and not alone rational, each has, so to speak, its psychological moment, before or after which it is premature or superfluous, and always inopportune and injurious. But the present moment is not certainly the one most favorable for the introduction of divorce; whoever fails to perceive this may have studied and thought much upon the subject of divorce, but certainly not enough concerning Italy.

In affirming that a people inclined to lose the respect due to marriage, to retrograde in habits, is also and necessarily inclined to abuse the power of divorce, I mean to say that once let divorce be introduced, and the power of preventing these results will be, to become weaker, and the malice of creating them designedly always more frequent.

Good marriages are not only those contracted by two perfectly congenial persons, by *twin spirits* as they are called, but those also where both are endowed with prudence and constancy, or at least one furnishes these qualities for both. To tolerate and to prevent small failings becoming great, the little differences from degenerating into mutual aversion, in preventing in time these dangers, in alternating opportunely resistance with compliance, authority with gentleness, such are the great secrets of peace and of conjugal felicity. The practical common-sense of all civilized people recognizes them and indicates them in those proverbs so widely known—that a good husband makes a good wife, as the good wife makes a good husband. The means of putting them in practice are not more hidden, for every man and woman of good sense and true heart discovers them within themselves, and knows how to apply them according to the circumstances. However, it is not less true that the laws aid very greatly the natural honor of a people, whether as to marriage or in regard to any other state in human life. A certain measure of constraint is needful, or at least very useful, to all virtue, and the constraint of the law in particular is not without great weight, without great efficacy, in imposing certain conditions upon certain rights, in surrounding them with certain difficulties. One often succeeds in preventing their need being felt when these rights have their grounds in those sad and deplorable circumstances not escaping the human will. Assuredly the nature of these

conditions, the number of these difficulties, are different according to the nature of the objects, according to the people and the epoch in which they are at issue, and it is not easy to discern them skilfully and exactly. It is in this that the wisdom of the Legislature is concerned.*

From this point of view it is understood that the same causes for divorce will be upon a reformed people, mere penalties, powerful checks upon the gravest matrimonial error, while to a people corrupt or on the road to corruption, they will be a stronger incentive to create them and to multiply them. With regard to the former, the wisdom of the Legislature consists in recognizing these causes for divorce, while in the latter in forbidding and prescribing them, in order that they shall not be confirmed by design.

Now I question very much that in Italy, with her present looseness of manners and character, if divorce were to be resorted to, many adulteries, desertions, or marital excesses of any kind would be proved which would not otherwise have been prevented by the vigilance between husband and wife, and by their mutual tolerance. Many a serious infraction would be committed in order to acquire grounds for a dissolution of marriage, contracted originally without serious purpose. Would not these deplorable results fall back upon the Legislature itself?

The new apostles of divorce, particularly the Italians, think themselves able to strengthen society against its abuse, in reducing the number of causes for divorce and in permitting the dissolution of marriage in those cases only, which are contemplated expressly in the law. They are greatly deluded in this, for they do not perceive that, with the single exception of grounds for divorce consisting in the condemnation of a husband or wife for an ignominious grievance, there are no others which may not be in the power of the husband or wife either to prevent or to provoke. What ingenuity! As for the rest which have regard to certain causes which one might wish to exclude, and especially the exclu-

* The same thought is expressed by M. P. Fèval, in his excellent work, "*Pas de Divorce*," *Réponse à M. A. Dumas*, Paris, 1880. *True pity*, he concludes, desires that the causes for transgressing may be removed from men (10, 173). He also cites above Dr. Hume, who said, "Let us not fear in tightening the marriage-tie; if the tenderness of husband and wife is sincere, it cannot but gain by it; if it is changeable, this is the best means of securing it." (17.)

sion of consensual divorce, or upon the demand of one of the parties without affidavit of reason, I believe that these reformers are proposing and promising more than they are in a condition to fulfill. This is a point meriting great attention, for it gives yet more grounds for the dangers and the fears which I have just expressed.

There were, in fact, and are still, entirely correct people whose laws permit divorce in exceptional cases only. But these are also the people where equality between husband and wife does not exist in fact, marital authority is very strong, and divorce permitted only very rarely and for the sole ground of the adultery of the wife. The Protestant people of the Germanic race offered a like spectacle in times past. Conceived and regulated in this manner, divorce is indeed a sanction of conjugal duties, inasmuch as it strengthens and sanctions the superiority of the husband. I know of no other historic examples of legislation upon divorce admitting it only for determined causes, and few in number.

But so great simplicity is no longer *à la mode* to-day, even among these people, or rather legislators have changed their views. The question of divorce has also its history, for each epoch regards it and solves it in its own fashion in regard to its harmony with its own character, with the ideas and tendencies which sway it. The present epoch has its own peculiar ideas, which are easier to repudiate as a whole than to accept only in part.

The nineteenth century, systematic and rationalistic in its methods, individualistic in its tendencies, regards marriage and divorce from the same point of view from which the ancient school of natural law, considered all social relations. It sees in it nothing else than an individual right subrogated to another right of the same kind, a measure logically necessary of reconciling an institution with the individual, of re-establishing equality between two persons reputed as having no differences in their needs and in their capabilities.

From whence it follows that the *criterion* for determining the grounds for divorce is not, and cannot be, other than the convenience of the husband and wife, and that the number of these causes can have no other limits than this same convenience. Already the legislation of the French Revolution increased the grounds for divorce far beyond the number recognized until then by Pro-

testants. Divorce for incompatibility of temper, by mutual consent, for adultery, cruelty, desertion, condemnation for an ignominious grievance. The Civil Code took away the first of these causes and preserved the others, and this code suspended in France in 1816, in all pertaining to divorce, is yet in vigor to-day in Belgium. Later on the Italian Gioja commenced the advocacy of divorce for cause of unexpected impotence, and upon application of one or other without allegation of specific cause. A few years ago the ancient law concerning divorce was enlarged and rendered yet more liberal in Switzerland, in Germany, and in other Protestant countries. To-day in France M. Naquet is no longer content with the causes for divorce permitted by the *Civil Code*, and would like to add religious disagreements. Contemporaneously in Italy the deputy Morelli, of Naples, himself advocated the grounds of unexpected impotence, and not satisfied with this largess, he advocated divorce for cause of prodigality. Such is its incessant and rapid progress, in every point conforming to our era, and in full harmony with their first point of departure. It would be pretended in vain to-day to introduce divorce into a country which knows it not, with more rigor or with less freedom than was witnessed in France eighty years ago. One cannot walk in the reverse direction of the times either in the matter of divorce or in any other question; it is far easier not to move at all, for then one is not drawn and carried away by the current.

In fact, if marriage is dissoluble for cause of adultery, why not for cause of ignominious grievance? If it is dissoluble for cause of desertion, why shall it not be because of impotence, or even for invincible aversion of either man or wife toward the other, since these two causes may very easily lead to desertion? If one divorce by force, as the consequence of the application of one party, why not divorce by mutual consent? * All these different causes, whether specified or not, are equally reasonable considered from the point of view of individual happiness and of promised reciprocity. Melchior Gioja victoriously demonstrated this sixty years ago.

* Very justly Savoir Rollin, in his testimony to the Tribunate on the causes for divorce, said, "The ground for divorce consisting in mutual consent is the most important in the projects of law; it must not be dissimulated that all the law resides in this cause."

This being so, there need not much be added to convince that the law of divorce as foolishly formulated to-day in Italy would deliver marriage wholly to the individual caprice, to even more culpable machinations, that it would indeed destroy all the moral value of marriage both in sentiment and in practice. Let one reflect upon consensual divorce, upon the abuse, upon the violence of all kinds which it can conceal and encourage, and of which there have been in France so many sad experiences. How many women there are compelled by barbarous husbands, to give a consent extorted from them through powerlessness to resist a more prolonged torture !

O Ingeburge, thy contemporaries and posterity alike pity thee ! but thy sad history adds a triumph to that of a very great number of honest and weak women languishing, without either commiseration or vengeance, under the shadow of the laws. This in a century constituting itself the emancipator of women, which nevertheless does not seem to understand that the chief protection of a woman consists in marriage, and properly in marriage established as a social institution raised above all individual caprice, which the greater part of the time is nothing but the caprice of the husband.

Moreover, would it be possible, would it be wise, to proclaim the ethical ends of marriage, the intimacy, the joint responsibilities, full and complete between husband and wife, when the marriage might be dissolved for cause of impotence or for ignominious grievance.

The first of these would be but a triumph of animality, compared to which the so vaunted virtue of Isabella Gonzagua—married to Urbain, Duke of Montefeltro—would be only a ridiculous singularity. The second nothing less than the triumph of insensibility and of impudence, for it is impossible for any good man to conceive that while husband or wife is expiating a grave fault in losing liberty and family, the other may aspire to a new marriage instead of retiring in solitude and grief, or that in such a situation there can be any difference between separation and divorce. It might be possible sometimes that the free husband or wife had also a share, greater or less, of the responsibility for the errors of the imprisoned one, that he be party to it himself ! Worse still, the free husband or wife could then

be the only witness, the only person fully convinced of the innocence of his or her unhappy associate.

Finally, I have reserved until now, and will not omit that grave reason for doubting the timeliness of divorce in Italy, viz., religious reason. It is only too often forgotten in passing our laws, that the Italian nation is Roman Catholic. It is not my desire here to note and to prove how many dangers which have befallen and which menace the Italian people, result from the unpardonable forgetfulness of this fact. But if there is one point upon which all sensible men agree, in which an open conflict between religion and law will endanger public morality—that is evidently marriage. It is well known that the Roman Catholic religion absolutely forbids divorce, although ill-informed writers have taken it upon themselves to contest this. I will not review here the history of the Roman Catholic Church before the Council of Trent in order to prove that no council, no synod, either ecumenical or diocesan, permitted divorce, and that neither in the first centuries of the Church, nor in successive centuries, did the occidental Christians ever use divorce even for adultery.* It is noteworthy, moreover, that the Roman Pontiffs struggled very often with the greatest courage against powerful sovereigns, for the indissolubility of marriage. The episodes of Ingeburge, Philip Augustus of France, and Innocent III., of Catherine of Aragon, Henry VIII. of England, Clement VII. and Paul III., are only the most famous of a considerable number of similar struggles. After the definition of the Council of Trent, it is inexcusable to be ignorant of the teaching of the Roman Catholic Church of what must be believed by Roman Catholics in regard to divorce.

That being as it is, it is certain that if divorce were introduced into Italian legislation, the greater part of the population would consider it as an immoral institution, whether it abstained from it much more than Protestant nations are seen to abstain, or should it become

* The celebrated passage from St. Matthew (19: 9) is generally interpreted by Roman Catholic theologians to mean mere separation. The very ancient "*Livre du Pasteur*" (see Fleury tt. st. eccles. v. 291) counsels a husband to separate from his adulterous wife, and to take her back if she does penance, but it does not permit him to marry again. The Council of Arles, in 314, exhorts young husbands not to remarry in case of the adultery of their wives. St. Fabiole did long penance for having remarried after having been abandoned by her very wicked husband.

accustomed to it in contradicting and in stifling the voice of conscience.* In the first instance the new law would be considered only a dead letter, in time it would cause profound grief and a violent shock to the moral sense, resulting necessarily in complete demoralization. The small Protestant and Jewish minority could alone profit by this law, in full security of conscience. How, with such a perspective, can any serious man but help recoiling from again making to himself the illusion that divorce can bring any benefit to Italy?

To sum up and to conclude.

Since every people which permits divorce uses it, nevertheless, in fewer cases than permitted by its laws; that in its effects it can be but in exceptional cases preferred to separation; that in consequence the necessity for divorce cannot be seriously affirmed for any country; that in the present condition of Italy divorce would place in great danger public and private morality and marriage itself, which is the foundation of both—it must be concluded that no man possessed of reflection and of a sincere love of country, that no man worthy of that name, can lend his support to, instead of opposing with all his strength, the introduction of such a novelty in Italy, and that the whole responsibility of such an imprudent and injurious project must be left upon its teachers.

There will be, I allow, unfortunates condemned to simple separation who would be fully justified in claiming divorce as an act of justice. But these are quite ex-

* This explains why in France and in Italy the apostles of divorce are nearly all Jews. The best known in France are M. Crémieux and M. Naquet. The situation of the Jews in Christian society in relation to all social and political problems concerning religion in any way, is a most interesting subject for study. The Jews themselves have not the most just and impartial views upon this subject. M. Naquet had the misfortune to marry by civil ceremony a Roman Catholic, who, in consequence, wished to separate from him to quiet her conscience. M. Naquet acted most nobly toward her, for he gave her the children; such is at least the story of the journals. If it be true, it can be readily understood why M. Naquet proposes as ground for divorce, religious disagreements. In his situation such a proposition has at least the merit of possessing a chivalrous character. M. A. Dumas, in his book "*Le Divorce*," noted and retraced carefully the terrible struggle of Roman Catholic sentiment against the principles condemned by the Church in which they were born and reared. "We have not had the brows refreshed by the water of baptism with impunity . . . believe you all these recollections of our pure infancy make no sign upon us, do not remind us, recall us to you?" (he asks, addressing the Abbé Didié). This is one of the happiest passages in his paradoxical work.

ceptional cases, to which I have alluded several times. They are, besides, a feeble minority, while the law of divorce, like any other law, contains general rules, answering to the needs of society as a whole. It is not unusual or repugnant to reason that the right of a feeble minority must yield to the exigencies of a very great majority when it is absolutely impossible to conciliate the two orders of interests by the aid of exceptional measures. Is it possible to proclaim divorce only to abandoned husbands and wives soon after the conclusion of the marriage, without its having the smallest practical consequences? That would suffice to weaken the principle of indissolubility, and to raise a crowd of analogous claims to which justice could not be done. Upon the other hand, good legislation upon the grounds for nullity of marriage would remove many legitimate pretexts for divorce. If it were established, for example, that a marriage could be annulled for cause of error or fraud concerning not only the personal identity of the parties, but also every moral or physical quality indispensable to the ends and essential conditions of marriage, many a union would be destroyed which is now unassailable owing to the imperfectness of our laws, which furnish just and constant complaints against our matrimonial rights while contributing much to legitimize in the eyes of many persons the propagation of divorce. Once let our laws be ameliorated upon points of grounds for nullity of marriage, and it can be affirmed with good foundation that these grave deceptions, these bitter disillusionings commencing with marriage itself, and destroying it, so to speak, at its birth, will be nothing but the consequence of an unpardonable frivolity in forming the *immense contract*. Now one cannot blame or tax the Legislature with incompetency which in refusing to come to the aid of those able to help themselves, recalls the citizens, in an indirect way, to more serious reflection upon its greatest and most important acts, whether viewed from an individual or social standpoint. This is, on the contrary, good policy, and rare wisdom. After all, Italy is in great need at present, not of customs, not of laws, nor of new laws nor liberties, but of greater elevation, a still greater energy of character to make the better use of laws and liberties already possessed.

C. F. GABBA.

THE INFLUENCE OF WORDSWORTH'S POETRY.*

A CAREFUL examination of the different verdicts which, from time to time, have been passed upon the poetry of Wordsworth, suggests a fact not easily nor always recognized—namely, that there may be a considerable difference between the reputation which a man happens to gain and the influence which he exerts. The greatest poets grow slowly into the world's recognition and favor. Permanent and universal fame is reached only after a long lapse of time, and, frequently, only through much vicissitude.

Matthew Arnold, in the thoughtful preface to his selection of Wordsworth's poems, recently published, confesses that, although the poet has been in his grave for some thirty years, "his lovers and admirers cannot flatter themselves that a great and steady light of glory as yet shines over him. He is not fully recognized at home; he is not recognized at all abroad." Yet Mr. Arnold confesses his belief that, excepting Shakespeare and Milton, Wordsworth's name deserves to stand, and will finally stand, above all the poets that have appeared from the age of Elizabeth to the present time. Other poets, he admits, have gifts and excellencies which Wordsworth has not, "but, taking the performance of each as a whole," he continues, "Wordsworth seems to me to have left a body of poetical work superior in power, in interest, in the qualities which give enduring freshness, to that which any of the others has left."

This is, certainly, very high praise. And the prediction which Mr. Arnold makes seems all the stronger

* THE POETICAL WORKS OF WORDSWORTH. Chosen and Edited by Matthew Arnold. New York: Macmillan & Co., 1880. 12mo, cloth, pp. 325. Price \$2.

THE POETICAL WORKS OF WILLIAM WORDSWORTH, D.C.L., POET LAUREATE. 7 vols. Boston: Little, Brown & Co.

STUDIES IN POETRY AND PHILOSOPHY. By J. C. Shairp. Boston: Houghton, Mifflin & Co. Pp. 340. Price \$1.50.

THEOLOGY IN THE ENGLISH POETS. By the Rev. Stopford A. Brooke, M.A. New York: D. Appleton & Co. Pp. 339. Price \$2.

when we remember that Wordsworth's popularity with the great mass of the readers of English literature is, apparently, not increasing. We doubt whether he is even as great in reputation as he was fifty years ago.

But praise equally unqualified comes from the pen of Principal Shairp—a critic who represents a school of thought, and a kind of taste very different from those of Matthew Arnold. In his most excellent book, "*Studies in Poetry and Philosophy*," he devotes nearly a hundred pages to a discussion of Wordsworth. He, too, places the quiet, speculative poet of Grasmere high above all others of the Lake School, and, it would seem, above all of the present century. He regards the first half of this century "one of the most wonderful eras in English literature," and to Wordsworth, he thinks, belongs the honor of being called "the hardest poet," and "the most original innovator," of all its poetic brotherhood; yet, at the same time, he is forced to admit that "his popularity has, during the interval since his death, receded, and now seems to be at the ebb, with all save a few of genuine poetic instinct." Shairp furthermore says:

"For more than twenty years after his earlier poems appeared he experienced not simply neglect, but an amount of obloquy such as few poets have ever had to encounter. But sustained by his own profound conviction that his work was true and destined to endure, and by the sympathy of a very few discerning men, he calmly and cheerfully bode his hour. In time the clamor against him spent itself, the reaction set in between the years 1820 and 1830, reached its culmination about the time of his Oxford welcome in 1839, and may be said to have lasted till his death in 1850. Since then, in obedience to that law which gives living poets a stronger hold on the minds of their own generation than any poet, even the greatest, of a past age, Wordsworth may seem to have receded somewhat in the world's estimate. But his influence is, in its nature, too durable to be really affected by these fashions of the hour."

Again, in "*Theology in the English Poets*," by the Rev. Stopford Brooke, who, by the way, has shown himself to be, in some respects, one of the most profound and philosophical of all the recent interpreters of our poetic literature, and who has given what is manifestly the best analysis of Wordsworth, and of his works, we find the following:

"In speaking of the poetry of Nature, we have at length arrived at Wordsworth, and in coming to him we come to the greatest of the English poets of this century—greatest not only as a poet, but as a philosopher. It is the mingling of profound thought with poetic sensibility and power (the power always the master of the sensibility) which places him in this high position. He does possess a philosophy, and its range is wide as the universe. He sings of God, of Man, of Nature, and, as the result of these three, of Human Life, and they are all linked by thought, and through feeling, one to another; so that the result is a complete whole which one can study as if it were a world of its own."

We have quoted these different passages for the purpose of showing at the outset how profoundly Wordsworth has impressed himself upon various sorts of men. His power is felt by classes that might, at first sight, seem to have very little in common with each other. And in this connection it may be well to recall what Coleridge writes in his "*Biographia Literaria*." In speaking of Wordsworth's earlier poems, and in trying to account for the unexampled opposition which they had encountered, he says: "In the '*Lyrical Ballads*' (for my experience does not enable me to extend the remark equally unqualified to the two subsequent volumes) I have heard, at different times and from different individuals, every single poem extolled and reprobated with the exception of those of the loftier kind which seem to have won universal praise."

It ought not to surprise us that Wordsworth, who has received all along, since the very beginning of his poetical career, the very highest praise from thoughtful men, and whose power increases in exact proportion as one studies his works, should, nevertheless, have failed to gain universal popularity. As Shairp well observes, "what is best in him lies not on the surface, but in the depth."

The only fame that can remain through all time is slow in coming to maturity. In this respect the life of literature is like that of animate beings. We find that the higher we rise in the scale of being the longer becomes the period of natural development. The insect is born and reaches its perfection, it may be, in a single day, but man's allotted term is measured by years, and no doubt his more rapid growth in power, as well as his best work for others, is that which goes on after what we call death. Those poets who take the world's heart

by storm, and whose success is sudden, are quite apt to have a very brief reign. Meteors that flash out their brightness all at once upon our gaze do not linger long in sight. Constant, steady shining, long-continued, and this alone gives to what might otherwise look like a star a rightful place among the constellations.

In proceeding to trace what we consider to have been the remarkable influence of Wordsworth as a poet, not merely upon the literature, but also and rather upon the temper, and spirit, and the very life of this nineteenth century, we wish, to begin with, to warn our readers against the danger of confounding influence with popularity.

We might, if it were necessary, show that mere reputation can never be safely taken as the test of poetic value. In fact, it would, we presume, be very difficult for most persons to give any clear and convincing reason why, in their opinion, certain poets deserve the first rank—why this or that one should be accounted great, while others are to be regarded as of only inferior worth. Those who sit in judgment on literary works, and especially on poetry, evidently use for a test numberless, and diverse, and sometimes opposing standards.

No doubt, in the long run, and after a sufficient lapse of time, out of the great flock who are numbered, or who call themselves poets, a few come finally to be accounted great. The writings of these men are eventually recognized as possessing qualities which make them worthy of being read. Thus the productions of certain authors are, at last, labelled "classic," and thenceforward critics seldom presume to question the justice of the verdict which has been unconsciously rendered. By that indefinable authority, wherewith the reading and the thinking world has been invested, the chaff and the wheat, which mingle indiscriminately on the harvest-floor of each literary age, become gradually separated from each other. The chaff utterly perishes, or else is left to reward the researches of antiquarians, while the wheat is made a permanent part of the nation's intellectual wealth.

But this sifting process is, in most instances, one of long continuance. Its final results do not appear immediately. The trial extends through many generations. For example, Shakespeare, quite likely, never dreamed of the world-wide and endless glory awaiting his name.

He lived and died in comparative obscurity. He was ridiculed by some of the most famous critics of his day. His writings slowly won their way into popular favor. For a while Beaumont and Fletcher eclipsed him, just as Byron eclipsed Wordsworth. Dryden, writing nearly a century after Shakespeare had left this world, testifies that, at the time of his writing, two of the plays manufactured by that dramatic firm were acted to one created by the bard of Avon. Therefore at that date, measuring the intrinsic worth of each of these writers by mere popularity, Beaumont and Fletcher stood considerably higher than the author of Hamlet.

Yet even while Shakespeare's fame had failed to reach its destined height; while he was accounted the greatest of English poets by comparatively few men, while the masses were more or less indifferent in regard to him, his influence must have been immeasurably great. We know that he was secretly and unconsciously moulding the literary character of that very Elizabethan era which, outwardly, seemed to prefer other and less meritorious writers. Even while Beaumont and Fletcher were apparently eclipsing him, his power transcended theirs.

In our opinion, the time has not yet come for the final verdict upon the relative worth of Wordsworth's poetry. As Lowell says,

"We see dimly in the Present what is small and what is great."

And what the same poet has sung concerning the martyrs who suffered, and died in disgrace, will be found to be equally true in the case of literary work and literary men.

"The hooting mob of yesterday may, in silent awe, return,
To glean up the scattered ashes into History's golden urn."

There is, therefore, nothing antecedently improbable in the prediction already quoted from Matthew Arnold—namely, that Wordsworth "will finally stand above all the poets that have appeared since the glorious age of Elizabeth until the present time." We admit that he cannot, even yet, be said to have gained any remarkable popularity. He has always had his special admirers. Those who have learned to love him love him intensely. He is valued most by such as know him best.

Nevertheless, we claim, and we shall try to show, that, notwithstanding all this lack of popularity, which even his strongest admirers are forced to admit, he has exerted a deeper, and what we believe is destined to be a more lasting influence upon English literature, and especially upon English life, than can be traced to any other poet of the nineteenth century.

Wordsworth was born in 1770, eleven years after Burns, whose poetry, though it somewhat resembles his in its general spirit, was more or less provincial, not only in its language, but also in its influence. He died in 1850. Chronologically his life is, therefore, a link between the eighteenth and the nineteenth centuries, but, essentially, it belongs almost wholly to the latter. His face is turned toward the future rather than the past. In thought, feeling, and principle, he manifested a new impulse which was destined to affect most powerfully the whole literature of the nation, and to work downward into every department of the nation's life. It seems to us that, although Wordsworth stands upon the very threshold of our present century, he must be regarded not as reflecting the results of previous tendencies, or as showing merely historic influences, but as heralding a new day, and filling the office of a seer and prophet.

In the year 1800—and the date is quite suggestive—he published the second volume of his "*Lyrical Ballads*," and in its preface explained at considerable length his purpose as a poet, and made known to the world the principles which he had endeavored to follow. This declaration was, no doubt, one secret of the bitter opposition which rose against him. Coleridge, in his "*Biographia Literaria*," seems to think that this was the case. "The critical remarks" prefixed to those Ballads were, he says, "the true origin" of the unexampled hostility which the volume encountered. What in and for themselves would have been either forgotten or forgiven as imperfections, provoked direct hostility when announced as intentional, as the result of choice after full deliberation." In short, Wordsworth thereby proclaimed himself a literary reformer. Then began a struggle between the old and the new, between the formal and the true, between the artificial and the natural. It was a bitter struggle, but in the end the principles which Wordsworth so boldly preached triumphed, and the power of Pope, which had so long enslaved the

tastes, and dictated the style of English writers, was finally and forever broken. But, be it remembered, this contest reached far below all questions and theories touching the nature of true poetry. It was more than a literary strife. And here, we think, lies the secret of Wordsworth's influence.

In order, therefore, that we may arrive at a clear and full understanding of that influence, we must examine carefully the principles which he announced. The preface is too lengthy for us to quote entire. We shall, accordingly, select from it some of its more significant passages. It was his object, he said, "to ascertain how far the purposes of poetry might be fulfilled by fitting to metrical arrangement *the real language of men* in a state of vivid sensation." We do not care to discuss the question whether this theory of poetry is right or wrong. Critics almost without number have waxed both angry and merry over what they claim to be its errors and its absurdities. When taken as Wordsworth meant it to be taken, we hold that it is substantially correct. At any rate, it has been practically adopted by every modern English poet, and it is their adoption of it which makes pretty much all the difference between the poetic sterility and stiffness of the writings of the eighteenth century and the life and warmth and freshness of that which distinguishes the early part of the nineteenth. The following quotations, selected here and there from Wordsworth's literary creed, as laid down in his preface, will serve to make clear the real object which he had in view. They will show that, to his mind, poetry ought to be something more than a mere matter of form.

"Such language, arising out of repeated experience and regular feelings, is a more permanent and a far more philosophical language than that which is frequently substituted for it by Poets, who think that they are conferring honor upon themselves and their art, in proportion as they separate themselves from *the sympathies of men*, and indulge in arbitrary and capricious habits of expression, in order to furnish food for fickle tastes and fickle appetites of their own creation." . . . "The principal object proposed in these poems was to choose incidents and situations from common life, and to describe them throughout, as far as possible, in a selection of language really used by men, and, at the same time, to throw over them a certain coloring of imagination." . . . "Humble and rustic life was

generally chosen, because, in that condition, the essential passions of the human heart are less under restraint, and speak a plainer and more emphatic language."

It is evident that Wordsworth here laid down the principle that the office of the poet is not to create, but only to interpret. He must identify himself with the people for whom he sings. It was a rebellion against aristocracy, and a movement toward democracy in literature. As Wordsworth elsewhere says of himself, he "wished to be a teacher or nothing." And his teaching consisted only in unfolding the parables which he saw in nature, and in both interpreting and expressing the struggles, the common joys and sorrows, the aspirations and longings of his fellow-men. He sought to serve not as a mere singer for the pleasure of the people, but as a helper for their good. He endeavored to replace the heartless classicism, the polished coldness, the soulless exactness of the existing style of poetry by something more in accord with the feelings of the people. Thus the familiar, every-day things of life, the vital questions of the hour, the great movements going on in the social world—in short, whatsoever touched the interests and the eternal destiny of humanity, formed his theme. Instead of standing apart from his brethren, and preaching to them in a formal, didactic style after the manner of Pope, he identified himself with them—made their thoughts his own.

We doubt whether any poet other than Shakespeare can be found who has more thoroughly shown what human nature is—not its passions, in the tragic sense of that word, but its ordinary phases and workings. Shakespeare's range was universal; Wordsworth's was narrow. Shakespeare pictures all history; Wordsworth only the life of his own day. Shakespeare's individuality is never seen. He is entirely self-absorbed in the truths which he reveals, and in the characters whom he is representing. In Wordsworth, on the other hand, we never lose sight of the man who is interpreting for us.

We cannot forbear quoting from Stopford Brooke's profound and eloquent analysis of Wordsworth the following significant passage:

"He was the first (poet) who threw around the lives of ordinary men the glory and sweetness of song. He was the first who poured around the dalesmen's cottages, and the wandering life

of the pedler, and the unheard struggles of the country and the mountain-folk, the consecration and the Poet's dream. He was the first who isolated life after life in tender and homely narrative, and made us feel that God was with simple men and women; that in their lives were profound lessons; that the same equal heart beat in the palace and the hamlet hidden in the hills; that all men were brothers in the charities which soothe and bless, in the moral duties which God demands, in the feelings which nature awakens in their hearts; that a spirit of independence and stern liberty is the birthright and the passion of the poorest shepherd, as well as of the patriots who fire the pages of history."

We are well aware that this spirit of republicanism, this recognition of the worth and dignity of man as man, had been already at work in English poetry. It appears in Cowper, in Crabbe, in Burns. But, what in these writers was for the most part an unconscious or a limited tendency, a vague or wild impulse, became in Wordsworth a formulated and fundamental principle. In him it first took a definite form. So the principle of ecclesiastical reformation was working in hundreds and thousands of souls from the days of Wickliffe, and revealing itself in such writers as Langland and Chaucer, and scores of others. Still, at a certain definite time, that spirit took to itself an outward shape, emerged from a hidden into an open way of working, and so became clearly manifest to the world. There were, it must be admitted, "reformers before the Reformation," and in like manner there were men before Wordsworth who felt the ties of universal brotherhood, and the inherent worth of human nature, and who sought to glorify the real in song. They, too,

"By slow gradations had been drawn
To human kind, and to the good and ill
Of human life."

But none of them made it their special vocation, or boldly proclaimed their purpose to clothe their highest and purest imaginings in the language of common men, and of every-day life. What had thus far been only a spirit of liberty, a desire for emancipation from the old trammels of poetic diction, and from the bondage of social falsehoods, he carried on to an open rebellion.

A careful study of Wordsworth's life would reveal the different influences which wrought upon him, and,

so to speak, predetermined the character of his poetry. He belongs to the age in which he lived, but he was also a marked example of those who "live before their time."

Most deserving of notice among the moulding influences which operated upon him we must place his visit to France not long after his graduation from St. John's College, Cambridge, for that visit plainly formed an epoch in his life. In company with a friend, he landed at Calais July 13, 1790—the very same day when Louis XVI. took the oath of fidelity to the new Constitution.

Thus far Wordsworth had studied only Nature. As a poet he had worshipped only at her shrine. He himself has told in his *Prelude* how the sweet influences of the grand and beautiful scenery, amid which his childhood and school days were passed, became to him like the voice of a real person. His descriptions remind one of those to be found in the Psalms. He too saw within the outward forms of this visible world, and behind its active forces, the ever-living, ever-working presence of God.

His visit to France brought him face to face with Humanity in one of its mysterious struggles after something better. He saw the nation in the midst of that great revolution in which the people, moved by a vague longing for redemption, had risen in defiance of civil injustice and religious error. As he walked, staff in hand, through the country, he saw everywhere the signs of a new age. He passed on to Paris, and felt in his own soul the thrill that was shaking all that city. He attached himself, as companion and friend, to one of the old French noblesse, General Beaupuis by name, who had given himself to the cause of the poor and oppressed. Together they discussed the social problems which then filled the nation's heart, and Wordsworth became a friend of the down-trodden, and a believer in the rights of the people.

"I with him believed
That a benignant spirit was abroad
Which might not be withstood, that poverty
Abject as this would, in a little time,
Be found no more; that we should see the earth
Unthwarted in her wish to recompense
The meek, the lowly, patient child of toil;
That legalized seclusion, empty pomp,

Abolished, sensual state and cruel power,
Whether by edict of the one or few ;
And finally, as sum and crown of all,
Should see the people having a strong hand
In framing their own laws ; whence better
Days to all mankind."

There is no doubt that he entered, heart and soul, into that great struggle. And though, with a poet's hope, he saw, at the beginning, what never came to pass ; though the final issue of that Revolution with its Reign of Terror was a crushing disappointment, he did not altogether lose faith in the wider movement to which it belonged.

It can be thus seen how it was that Wordsworth became what we may call the typical and representative poet of the nineteenth century, and also why he should be regarded as the leader of its poetic thought.

His influence can be plainly traced in almost every department of its manifold life, in every movement which distinguishes the present era from all those preceding it.

We do not forget that the prevailing tendency which he and his poetry represent was widely diffused. The facilities for the interchange of thoughts, which so plainly characterize modern, as distinguished from ancient times, will always, hereafter, prevent any great or important movement from taking a narrow or isolated course. Whatsoever "revivals" manifest themselves, whether they appear in this or that field of thought, will very soon affect the whole age. The streams which formerly ran in separate channels have now become one, and all the different kinds of revolution—intellectual, literary, philosophical, moral, and religious—are linked together. Whenever new ideas are seen springing up in any one department of thought, something corresponding to them are very likely to appear in other provinces. It may be almost impossible to trace the link of connection—the bond of union—between these different parts. Nevertheless, we may be pretty sure that they have something in common. But, on the other hand, it is equally certain that, in most cases, whenever any such general movement, with its manifold manifestations, is going on, some one man, or class, is unconsciously performing the work of leadership. Though the many streams, which once had each its own channel, and direction, and course, have now be-

come united, the one swollen current must still have its source, either known or secret.

We trust that we are not claiming too much for Wordsworth, when we say that he was the first to feel, and to manifest, that particular impulse which distinguishes the whole general tendency of this present century. He stands at the head of a new school of poetry, and it should not be forgotten that poets, with their prophetic insight, and their intuitive penetration, and by means of their inspiration, are always the first to detect and to read the history of the future.

A careful study of the literature of any nation will show the truth of this statement. We call attention to a single example only. You will find in English poetry, more than three centuries before the Reformation of the Church of England took place, and all along through the intervening time, distinct and clear manifestations of the Protestant spirit. While politicians and scholars and ecclesiastics were asleep, and even in the darkest part of the night, poets were singing of the dawn that was to appear.

Let us now note some of the great movements that have taken place, during the present century, in the church, in poetry, and in legislation, and, moreover, in every department of life—intellectual, religious, and social—and let us trace, as we surely can, the connection between such movements and the new spirit which pervades the writings of Wordsworth.

I. Undoubtedly, the most important revival which marks the history of the Church during this century is that known as the Oxford movement. We do not care to discuss here the relative truth and error manifested by the Tractarians. Whatever may have been the immediate occasion of that "new departure" in ecclesiastical teaching and Church work, the whole strength, and all the permanent vitality of the movement, depended upon the fact that it was a revival of *the doctrine of the Incarnation*. Theology became anthropology. The nineteenth century thus rounded out what the third began. The Tractarians and their followers endeavored to reveal a living and real connection between Christ and the individual soul. It was a movement in behalf of the spiritual good of men as men.

And, curiously enough, the very Pantheistic tendency which some critics have professed to discover in the

earlier poems of Wordsworth, and especially in his views of nature, has, for its parallel in the Oxford school, a disposition to recognize and worship the Personal Christ in the Elements of Bread and Wine. But, without dwelling upon this point, we claim that the real root of Wordsworth's teachings in reference to humanity, though he himself may not have known it, was that principle of which the Incarnation of our Blessed Lord is the divine expression. The doctrine of human rights, and the whole cause of philanthropy, are founded upon the fact that Christ, in taking our nature, became the brother of all men.

We see signs of the tendency which Wordsworth's poetry represents, in the changed style of preaching which began to appear with the beginning of this century. Place side by side, for example, the sermons of South, and Taylor, and Barrow—solid but juiceless, crammed full of classical allusions and quotations—and the best pulpit productions of the present day. Now, those who use the ordinary language of men, and who, as Wordsworth says, "choose incidents and situations from common life," and who "identify themselves with the sympathies of the people," are the most powerful preachers. The plain, personal style, which marks the sermons of our Evangelists and Missioners, is an indication that the age of pulpit oratory is passed. The stately verse of Pope, the stilted prose of Dr. Johnson, and the ponderous eloquence of the divines of earlier centuries, are now all out of date.

II. The influence of Wordsworth's poetry upon other poets, and on the whole body of our current literature, is so plainly marked that we need not speak of it in detail. It is impossible to overestimate the difference between the style which generally reigned supreme during the age of Queen Anne and that of the Victorian era. The world has now learned for its comfort that the true principle of poetry involves something more than the mere question of outward form. The nation that at first derided and hooted at the theory, which Wordsworth proclaimed, has subsequently accepted it. All the successful poets that have appeared in England since 1800 owe most of their popularity and power to their following of Wordsworth's example. This revolution in poetic style is as radical and complete as any that ever took place in civil government. Our bards and

singers have cast off a dead, and taken up the living language. Instead of measuring out their lines by a metronome, or counting syllables on their fingers, they now use the beatings of their own hearts. There is now a perfect understanding between the poet and his readers, because he makes his brethren, their wants and sorrows, the occurrences of common, every-day life, his theme. We can, indeed, admire the Poesy of former times, as she shone far above the world of humanity—a star cold and unapproachable, throned in mysterious sublimity, and shining in celestial isolation; but we love the angel, the sweet sister of charity, who comes into the cottage of the laborer, and sings to him as he rests from his toil, and who enters, unabashed, the palaces of the rich and the noble, to tell them of "the poor whom they have always with them," but whom they would otherwise forget.

The influence of Wordsworth can be seen also in departments of literature other than poetry. It explains the difference between the living fictions of Thackeray, George Eliot, the later novels of Bulwer, and the life-pictures, though sometimes overdrawn, of Dickens, and those dreary, dull narratives with which Fielding and Smollett and Richardson and Mrs. Behn sought to instruct and entertain the fashionable readers of the eighteenth century.

Likewise, our histories are no longer dry accounts of battles and sieges, and of mere acts of outward legislation, but they are pictures of what the people were, and of what they did. The difference between Gibbon and Green, between Hume and Froude, between Clarendon and Thomas Arnold, is fully as great, in regard to manner, as that between the poetry of Addison and Pope on the one hand, and that of Wordsworth and Tennyson on the other hand.

III. In the social world also, especially in so far as its changes are indicated by acts of legislation, we think that the influence of that principle which formed the inspiration of the "Lyrical Ballads," and from which their author never afterward swerved, is plainly apparent. For example, in 1789, just about the time when Wordsworth was preparing to publish his first volume, William Wilberforce made his great speech in Parliament on the slave trade; but his resolution for the abolition of that traffic was voted down. Two years later

John Wesley, who ought not to be overlooked in this history of the manifold reawakenings of modern times, wrote him a letter, in which he said, "Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils." The year 1799—that immediately preceding the publication of the "*Lyrical Ballads*," to which reference has been made—found Wilberforce again at work. In 1804 his bill passed the House of Commons by a majority of 99 to 33, but it was defeated by the Lords. In 1807, however, he finally triumphed, and the date is quite significant.

Other reforms were of slower growth. The new spirit grappled first with the most prominent evils. The doctrine of the Incarnation, and that of human rights, were both destined to win their way slowly. Thus, in 1809, Sir Francis Burdett could command in the House of Commons but fifteen votes in support of his motion for Parliamentary Reform. The only marked result of his efforts—and the record of it sounds strange in the annals of this nineteenth century—was his committal to the Tower, where he remained a prisoner until the prorogation of Parliament. In 1830, when the influence of a new Revolution in France was being felt, and when that of Wordsworth was just as surely permeating the nation, the cry for Reform was again raised. And this time so strong was the movement that it drove an opposing Ministry from power. The Peers were forced to permit the Bill to become a law. Four years later the evils of Pauperism received the attention of the English rulers, and an act was passed with the design of improving the condition of the poor. In the same year a system of national education was begun, and thus, while the church was moving in behalf of Free Churches, the State was working for the establishment of Free Schools.

Nor was the "Land Question"—which is to-day agitating the English nation to its very depths, and which marks a most serious crisis in its history, and, it may be, a new turning-point in the annals of Reform—overlooked by Wordsworth. He saw from afar the troubles that were to come. Writing to a friend, he says: "One would wish to see the rich mingle with the poor as much as may be on the footing of fraternal equality. The old feudal dependencies and relations are almost

gone from England, and nothing has yet come adequately to supply their place. Why should not the great land-owners look for a substitute for what is lost of feudal fraternity in the higher principles of Christianized humanity, and humble-minded brotherhood?"

And, on the other hand, in a letter to the Bishop of Llandaff, he shows a truly conservative spirit. His republicanism was, plainly, something deeper than a mere hatred of the wealthy. He says:

"The destruction of those institutions which I condemn appears to me to be hastening on too rapidly. I recoil from the very idea of a revolution. *I am a determined enemy to every species of violence.* . . . I severely condemn all inflammatory addresses to the passions of men. I know that the multitude walk in darkness. I would put into each man's hand a lantern to guide him, and not have him to set out on his journey depending for illumination on abortive flashes of lightning, or the coruscations of transitory meteors."

We cannot enter here upon a consideration of the relative good and evil of this new movement which colors and distinguishes the whole life of our nineteenth century. There is no tendency which does not, sooner or later, run to an unreasonable and dangerous extreme. Wordsworth's theory of poetry, and the new school which he established, though others heralded it, has, it may be, led to the glorification of slang. He sought to employ in poetry the real language of men. But our Bret Hartes, while they seem to follow that theory, are, in reality, only exhibiting a caricature of it. Wordsworth was always pure and reverent. Tennyson gracefully and nobly acknowledges this when he says of the laureate wreath received from him, and which he himself has worn in the spirit of his predecessor and master, that it is

"Greener from the brows
Of him who uttered nothing base."

In legislation, close following the triumph of needed reforms, and of a reasonable republicanism, come the cry and the torch of the Communist. But the correction and the antidote of all these excesses will be also found, we think, in the pages of Wordsworth. We believe with Shairp, that "What earth's far-off lonely

mountains do for the plains and the cities, that Wordsworth has done, and will do, for literature, and through literature, for society ; sending down great rivers of higher truth, fresh, purifying winds of feeling, to those who least dream from what quarters they come. The more thoughtful of each generation will draw nearer and observe him more closely, will ascend his imaginative heights, and sit under the shadow of his profound meditations, and, in proportion as they do so, will become more noble and pure in heart."

EDWIN E. JOHNSON.

SHADOWS.

DEEP in our gleaming river,
Amid the mirrored trees,
Yon elm's great branches quiver
When rippling breathes a breeze.

Trunk, branch, and leaf appearing,
I see inverted lie,
And shape that elm uprearing
Its top into the sky.

Its image true is shimmering
In its deep liquid glass ;
Or dim, or bright, or glimmering
As cloud and sunshine pass.

Thus in my soul reflected
Far forms of Heaven appear ;
Confused, reversed, affected
By every smile and tear.

But an eternal morning
For these dim shapes of time
Will show—change ever scorning—
Originals sublime.

JOHN M. LEAVITT.

CHRISTIANITY THE CONSERVING POWER OF MODERN SOCIETY.

A PARABLE

SUGGESTED BY READINGS IN THE "ESSAY ON THE
UTILITY OF RELIGION," BY JOHN STUART MILL.

IT happened one summer morning that the inhabitants of an island in the Southern Pacific, looking toward the ocean, discovered a ship of colossal size and strange architecture lying at anchor in the harbor. To the rude savages, whose largest craft was a hollow log, and whose longest voyage was a fishing excursion in the neighboring waters, the sight seemed like an apparition, and, thronging the beach, they gazed, half in awe and half in wonder, conjecturing what was the name and mission of the celestial being who had deigned to visit their shore.

They were a wild race—lawless children of the forest—carrying on a hand-to-hand fight with nature, held together by the rudest type of social organization ; but nevertheless they had a sort of religion, which embodied their crude conceptions of matters beyond the roots that they dug and the fish that they caught for their daily food ; and a point around which clustered many of their religious ideas was a tradition, which had been handed down from their remote ancestors, that one day a ship would come to bear them across the seas to some far-off land in the region of the rising sun, where they would enjoy a larger and happier life than was ever conceived in their wildest dreams.

While they stood on the beach, gazing at the strange vessel riding at anchor, and wondering whether it were indeed the long-expected ship of the ancient tradition, they saw come out of its shadow a boat, which was swiftly propelled over the waters till presently its keel grated on the sloping sand, and a man stepped forth, whose mien and bearing impressed them at once with respect and confidence. He proved to be the master of

the ship, which, it seemed, had put in at the island to make up a crew for the prosecution of her voyage.

As he explained the best he could to the untutored savages the destination of the ship, and the nature of the work required of those who should enlist in his service, many of the islanders became convinced that the vessel was the one foretold by the tradition, and, bidding farewell to their companions, consented to embark with the stranger.

The next morning the vessel set sail, and soon the island became a glimmering speck on the circle of the horizon.

At first the savages were of little or no service in the working of the ship. They were ignorant and clumsy, and, worse than all, they seemed to be incapable of order and discipline. The habits of their wild island-life which they brought on ship-board many a time threatened the destruction of the vessel, and so great was the fury of the storms that burst upon it that, had it not been for the well-nigh miraculous seamanship of the captain, it would soon have been swallowed up by the waves, or dashed on the rocks of a lee-shore.

With unwearied patience and consummate skill, however, the master proceeded to organize the truculent colony which composed his floating empire.

Gradually from his treatment of the crew, his care for their welfare, his comprehensive methods of discipline and instruction, it seemed as if he had a larger object in view than simply the servile performance of work necessary to the prosecution of the voyage. The training to which he subjected the crew was undoubtedly of service in the navigation of the ship: but it was also calculated to lift the islanders out of the savagery which had hitherto been their only conception of life.

Laws were enforced for the preservation of order. Classes were formed for instruction in navigation and the rudiments of general knowledge. While the intellectual condition of the men did not permit the Master of the ship to give much detailed information regarding the landscape of the country to which they were sailing, and he did not see fit to impart the tabulated results of a geographical survey, he discoursed from time to time of the manners and customs of the inhabitants, and endeavored to educate the sailors in those habits of thought and life which would prepare them to be nat-

uralized as citizens when they should arrive in port. Good conduct, proficiency in seamanship, unusual labor and daring were rewarded by promotion and the commendation of the captain. At all hours, and especially in times of danger, he mingled with the men, and incited them by his word and example.

Gradually the results of this training became apparent in the discipline of the crew. The rude savages, whose native forces of character had been the sport of childish caprice or brutal appetite, were trained into something like social order and decent habits of life. They were taught to respect each other, and interchange kindly offices, and, in fact, acquired the habits of a civilized community.

Meanwhile the ship had proceeded far on its voyage, and the crew had almost forgotten the savage life of their island-home, when one day, when faint ripples dimpled the sea, and the light wind seemed to nestle in the fluttering sails, one of the sailors gathered about him his comrades in the fore-castle, and startled them by a strange proposition: "We have gone as far as we can hope to go on this old and cumbersome ship," he said. "The time has come for us to adopt a more rapid and comfortable way of reaching the port for which we are bound. Indeed, of late I have been led to question the very existence of this unknown country, for the sight of which we have battled so long with the winds and the waves. Our only proof, you remember, is the chart which hangs in the captain's cabin, and which, I am inclined to believe, was made on shipboard. Beside this are the strange forms of plants that the sea occasionally tosses against the side of the vessel, and the land-odors that come to us in certain directions of the wind: but on these I do not place much dependence. We evidently know little or nothing of the destination of the ship. We however have learned much from the captain in the art of navigation, and the more difficult science of living together in peace and order. We are prepared now to build and sail a craft for ourselves; and I propose that we construct from the loose planks in the hold a raft, which we can launch in the darkness of the night, and which, by dint of the good seamanship that we have acquired, will keep us afloat and bring us somewhere more swiftly and safely than this ship bids fair to do."

With this speech in the fore-castle we may be permitted to end our parable. What reply his companions made to the daring project of the sailor, we can easily conjecture; and, if we mistake not, it will give us some clew to the reply the world will make to the following language which we quote from the well-known "Essay on the Utility of Religion," recently published from the literary remains of John Stuart Mill.

"Because, when men were still savages, they would not have received either moral or scientific truths unless they had supposed them to be supernaturally imparted, does it follow that they would now give up moral truths any more than scientific, because they believed them to have no higher origin than wise and noble human hearts? Are not moral truths strong enough in their own evidence, at all events to retain the belief of mankind when once they have acquired it? I grant that some of the precepts of Christ as exhibited in the Gospels—rising far above the Paulism which is the foundation of ordinary Christianity—carry some kinds of moral goodness to a greater height than had ever been attained before. . . . But this benefit, whatever it amounts to, has been gained. Mankind have entered into the possession of it. It has become the property of humanity, and cannot now be lost by anything short of a return to primitive barbarism. . . . The authentic sayings of Jesus of Nazareth—these are surely in sufficient harmony with the intellect and feelings of every good man or woman, to be in no danger of being let go, after having been once acknowledged as the creed of the best and foremost portion of our species. There will be, as there have been, shortcomings enough for a long time to come in acting on them; but that they should be forgotten, or cease to be operative on the human conscience, while human beings remain cultivated or civilized, may be pronounced once for all impossible. . . . Belief then in the supernatural, great as are the services which it rendered in the early stages of human development, cannot be considered to be any longer required, either for enabling us to know what is right and wrong in social morality, or for supplying us with motives to do right and to abstain from wrong."*

These passages we have gathered from several pages of Mr. Mill's essay, being careful in our quotations to

* "Three Essays on Religion," pp. 97, 98, 99, 100.

drop out no thought which would affect the force or change the complexion of his argument. They certainly argue a high appreciation of the moral elements of Christianity, and the extent to which they have vindicated themselves to the good sense and social necessities of mankind.

But nevertheless the outcome of these statements is nothing less than this:—that the human race, having appropriated and absorbed into its intellectual and social life the kernel of Christianity—its moralities—it can now afford to fling aside the husk of Christianity—its organization and its doctrines. In other words, the crew of the ship, having been rescued from savagery, hammered in some degree into social coherency, and trained in the art of seamanship, can now afford to leave the ship, and prosecute the rest of the voyage on a raft.

Mr. Mill is a vigorous and hard-headed thinker, whose handling of Christianity and the religious needs of our nature shows, we believe, an impotence of spiritual faculty which is almost pathetic. Nevertheless, whatever he says, even on the subject of religion, is of significance; and he has here put into forcible language a line of thought which is expressed or implied in large sections of the literature of the day. Some of our freshest thinkers are busy at the question—how far the moral forces of modern life are dependent upon religious sanctions—and men get a hearing who maintain that the dependence which seems to exist is accidental, and had better be dissolved. Many of our capitalists too—our men of wealth and organizers of industry—are showing us in a practical fashion, to an extent which they undoubtedly have neither measured nor understood, the way in which they have answered this question. They found colleges, endow professorships, and equip hospitals. All this certainly is on the line of an intelligent Christianity. We would not that there should be less of it. The college and the hospital were born in the shadow of the Church, and hitherto both knowledge and charity have found their most congenial soil close to that sacred threshold over which the beneficent Christ goes in and out for the good of men. But it is fair to ask, What percentage of the given or bequeathed wealth of our day goes to the building and endowment of churches, where the Gospel shall be brought to our seething and impoverished masses of population?

As we look around we are compelled to conclude that certain men who are busied in the study of sociology, and many other men who are anxious to do something for the good of the community, have somehow or other fallen into doubt concerning the economic value of Christianity, and the importance of the Church in the social organism compared with the school-house and the prison. Indeed, here and there of late one is found, like Professor Clifford, who seems to have cleared his mind of all doubt, and boldly asserts that he will undertake to take care of the world without religion.

Evidently we have come upon a time in which it is not entirely unnecessary to say, and to reiterate the saying, that society is held together and made possible by the practice of those primordial moralities, which, in the long run and in the masses of men, require the sanctions of the Christian faith and the shelter of the Christian Church; and as a help to seeing clearly and vividly the attitude of those who are accustomed to speak respectfully of those moral forces which make possible and wholesome our modern society, and, in the same breath, are accustomed to speak disrespectfully of the Christian creed and organization, by which these moral forces are nourished and stimulated and furnished with sanction, we have ventured to throw into the form of an allegory the history of Christianity, and the proposition which comes from some of our modern thinkers, that the world, having secured its best results, is now prepared to cut adrift from Christianity. There is sometimes an argument in an illustration, and oftentimes an illustration carries subtle tints and suggestions of thought that cannot be put into an argument.

The religion of Christ is confessedly the ship which is freighted with the best and costliest things in our modern civilization. For eighteen hundred years it has had the training of Christendom, and, whatever the stress of the storm, it has kept on board the spiritual treasures of the world. Now we are urged to desert the ship and commit ourselves and our goods and our hopes of reaching port to a frail raft constructed from some of its lighter spars.

This is the proposition which comes from the teachers of the new ethics. What shall we say? We will take our friends on their own level of argument—a low

one we contend—but yet one on which we have something to say. Permit us to state in as few words as possible the considerations with which our civilization beyond question will persuade itself to abide in the ship which has thus far carried it.

We confess that it is a coarse and inadequate estimate of Christianity which makes it simply a sort of celestial policeman of the social organism. Mr. Mill has taken the argument out of our hands, and reminds us that the worthiest advocates of religion are above putting it out to such menial services, and subjecting it to such sordid measurements. "The value of religion," he says, "as a supplement to human laws and auxiliary to the thief-catcher and the hangman, is not that part of its claims which the more high minded of its votaries are fondest of insisting on." * We concede that Christianity has higher offices than to protect the life and property of those who have from the lawless hands of those who have not. Still it cannot be denied that religion, above every other influence in history, has performed this service, and this service is not altogether without value.

We all know that the virtue of the philosophers and the schools is a sterile thing, and cannot propagate itself in the lives that throb along the street, and cluster in the hovels of civilization. If religion has the power to beat or to persuade such lives into decorum, the world for the most part is willing to acknowledge its service, and to yield it a place among the influences that protect society. It represents, it is true, the estimate that a rude Italian peasant might make of some ancient tapestry, emblazoned with figures of saints and prophets, which he should find in the forgotten rubbish of some ruined palace, and hang up in the window of his hovel to keep out the wind and snow. But nevertheless, in the breaking up of old forms of government and centres of authority, in the popular distribution of political power in these modern times, any influence that is of sufficient force to protect those elemental moralities upon which depend the very existence of society is of inexpressible value; and, whatever may be its higher ranges of influence, this its lower end and function, the world cannot afford to overlook.

* "Three Essays on Religion," p. 95.

But there are more subtle and complex forms of morality than those which protect men from the thief and the murderer. There are laws of thought and conduct which concern not so much the existence of society as its existence in high and beautiful forms of development ; and these—such is their frail and exquisite fibre, so delicate are the conditions of their growth—require in a peculiar degree the shelter of religious beliefs.

It will not do to say, as the ethical teachers of the school of Mr. Mill are at great pains to say, that an educated and matured public opinion is all that is necessary for the nourishment of these higher forms of social morality. Public opinion without doubt has a tremendous and pervasive power. It is the atmosphere in which our minds breathe, and, from the forces of moral chemistry that hang in it our thoughts and emotions take their color. But what creates public opinion ? What supplies it with its moral standards, and gives tone and direction to its moral sympathies ? When we study its origin, we find it is simply the breath which society exhales from its spiritual lungs. How is it then to be kept fresh and wholesome, so as to be other than a narcotic and a poison ?

Its action in conserving the social moralities beyond question is very subtle and very potent. We may grant all that is claimed for it by our author in his attempt to minimize the utility of religion. Of the larger proportion of people in a Christian nation perhaps it is true that " Religion has been powerful, not by its intrinsic force, but because it has wielded that additional and more mighty power." * A man of the average moral sense and range of motive will perhaps be content, and find sufficient grounds for self-complacency, in living up to the standards furnished by the public opinion of his day. But what shall be said of those higher types of character, whose moral ideals render the same service to the current public opinion that the snows of the Alpine summits render to the brooks that gurgle beside the *chalets* in the valley ? Those habits of thought and motive and conduct which furnish to each generation its noblest types of righteousness, and which the public opinion of the times holds in dilution, have in all the

* " Three Essays on Religion," p. 87.

history of mankind fed upon those forces which outflow from a belief in the righteousness of a living God ; and this idea of a divine being throned in a supreme and absolute righteousness is the central idea of every religion that has done service in the moral training of the world. We accept therefore as altogether true the frank concession with which Mr. Mill, as it seems to us, blunts the point of his argument. "The effect of religion," he says, "has been immense in giving direction to public opinion, which has in many most important respects been wholly determined by it."* In the light of this fact, we must credit the moral efficacy of public opinion in Christendom to the Christianity which has determined the line of its moral forces and has supplied it with moral ideals.

But perhaps enough has been said to point our parable, which, in this rapid glance at a large and fruitful subject, is all that we have in mind.

"What shall I do to be saved?" is an old question, but never had it a larger range and a deeper import than in this age, when the world is examining the title-deeds to its spiritual possessions, and trying to measure the energy and determine the origin of the moral forces which hold it together. It is a question regarding the getting and the keeping of spiritual soundness, and it is not too much to say that our Christian civilization is to-day pondering this question. The civilization of the world once, in the hour of its dire extremity, accepted the old answer—"Believe on the Lord Jesus Christ, and thou shalt be saved." It found peace and healing, and regenerating forces flowed into it which wrought what can be described by no other word but a New Birth. It is not perhaps strange, and it is full of promise to the Church, that the civilization of to-day should squarely ask and meditate the question, whether atheism or the Gospel can best be intrusted with its spiritual health.

It is a wholesome thing to have sharp and well-defined issues. We have no fear. With the progress of modern thought, men will more and more see the force of that sentence from the lips of Christ, which seems to have waited for the intellectual conflicts and issues of this nineteenth century for the fulness and vividness of its

* "Three Essays on Religion," p. 88.

illustration—"He that is not with me is against me, and he that gathereth not with me scattereth."

The more they study the subject, the less prepared they will be to hand over the moral interests of the world to agnosticism, which does not know whether there be a God, or to secularism, which has decided that there is no immortality. Morality has always rallied around religious ideas, and the current speculations regarding the basis of morals can have in the long run but one outcome—to convince thinking men of the absolute necessity of a revealed religion as a supplement to scientific thought—a religion, which shall come to men with authentic credentials, with the wealth of the past in its arms, and the sense of divine mission in its heart, to save men for this world and for the world to come. We say then to our new ethical teachers that the world is less than ever prepared to loosen its hold on Christianity; for, mask its influences as they may, it is the religion of Christ which is the salt of the world. It gave and it preserves those moral impulses and types of spiritual thought which have clothed the stem of modern life with its most delicate and fragrant blooms. It has nourished the energy and hope which have brought the race to its present high vantage ground and grand outlook in the history of the world. Destroy its savor; arrest its power in the hearts of men; strike it out as an element in modern thought; and you not only quench the lamps which light up the unseen and the hereafter; you palsy the heart of civilization. It may exist it is true for a time in the after-glow of the sunken sun which warmed it into life. But its force will be spent. Its sweetest and most precious things will one by one come to confusion, and, in the end, its very flesh and bone will fall into loathsomeness and decay. So profoundly and so vitally, we find when we examine it, has God interwoven His Christianity with the moral fibres of human history.

WALTON W. BATTERSHALL.

FOUNDING A HOSPITAL.

THIS article is not intended to be either a historical survey of the rise and progress of hospitals, nor a dissertation on their utility. We assume that hospitals have been and will be founded, and that they are so useful that it would be a waste of words to refute any contrary assertion. The aim of the writer is to give an account of the founding of an existent and flourishing hospital, as a sort of guide-book and signal-post to those who are thinking of commencing any such work, and also, if God so please, to inspire some enthusiasm in regard to this branch of the mission of the Church Catholic.

About seventeen years ago the rector of a large Western parish felt very much exercised in regard to the terrible suffering among the sick poor. In his ministrations he constantly was brought face to face with respectable poor people, especially workmen, sewing-women, and shop-girls, stricken down by disease in some wretched boarding-house, where not even the common comforts of life could be procured. He also often found worthy poor women looking forward to their confinement in the same room where the whole family were obliged to pass their time. The hospital accommodations of the city were very insufficient, and, what was worse, they were the resort of the foully vicious—of the courtesan, of the thief—for whom, when sick, the city alone had any care. Respectable poor shuddered at such companionship. Moved by these sights, he preached a sermon in which the crying wants and the painful details of the subject were embodied. When he came out of his vestry after service, six or seven ladies stood waiting to see him. "Sir," they said, "we have listened with the greatest interest to your words, and we wish you to guide us in the work of remedying this great want; for we are determined, with God's help, to undertake it." He looked at them. He knew them all well. They were women upon whom he relied for aid in good works. He breathed a silent prayer to the Great Phy-

sician, and replied, "God bless you for those words. We will undertake it this very week." A committee was appointed to look for a small house, another to ask for beds and furniture, and another to collect some money. On Thursday they met. A small house of eight rooms had been found on a busy street—a poor mean house, at \$300 a year rent—but it had a few trees in the front yard, and a little grass, and a veranda. Everything around it was sordid and squalid. Enough furniture had been begged to make it reasonably comfortable, and a man and woman had been found who could take care of the sick, and with one competent servant and an occasional helper, attend to all the wants of six patients—for that was what the little house would comfortably hold. Only a very little money had been given. People said they did not understand it: would wait and see. Those who had gone into this work were not, however, the kind of persons to be discouraged at that. They all felt called by God to this business, and they took the house, engaged the servants, put in the furniture, and accepted gratefully the offer of one of the first physicians in the city to be the "Doctor." An amateur artist painted a board for them, with the legend, "St. Luke's Free Hospital"; for that it should be free was, above all things else, the determination. It was put over the gate, and we were ready for patients. In a day or two the first one came, and then, on the next day, the second—a man with delirium tremens, who signalized himself and the infant hospital by jumping out of a window, running across the street, and stabbing with a pen-knife a woman who was passing by. This certainly brought the hospital into notice. Sanballat and Tobias, before whose names in some instances "Rev." might have been written, mocked at the poor little thing and said, "Even that which they build, if a fox go up, he shall even break down their stone wall"; but that, while it pained the founders, did not stop them. They went on taking as many patients as they could, begging money enough to keep out of debt, and praying God to put it into the hearts of their fellow-churchmen to help them, so that they might do a larger work. In the providence of God their social position was such that they were enabled to get the ear of rich and influential people, and for the first year there was but little trouble in getting the money wanted.

The other parishes in the city now began to inquire about it, and they expressed a desire to take part. The head of the diocese was cold. He thought it too small a thing. Several rectors, however, having agreed to co-operate, a charter was procured from the Legislature, quite liberal in its exemption from taxation, and embracing in the government of the house all the city parishes. Just at this time a courtesan who owned a fine brick house two blocks above the hospital, where she carried on her infamous traffic, died, and the property passed into the hands of others. No respectable people would take it. It was offered to the hospital at a comparatively low rent. It would accommodate about eighteen patients. People said, "Stay where you are. You will never get the money." Their advice was not taken. The little baby hospital grew into quite a child within a week, and it found all its beds full the day it was ready to open, and many waiting to come in. The great trouble so far had not been money, but matrons. It seemed as if the right person could not be found. There were no sisterhoods in those days to whom an appeal could be made for a competent head. The founders prayed hard for a matron, and took in a new one every month or so. At last God sent the right one. She fitted it exactly, and there she is yet, and there has never been the least trouble since that happy day about order and cleanliness, and working the machinery of hospital life. Money now began to be harder to get. The hospital was no longer a new toy. There were other charities starting up, one or two hospitals among the number. Things often looked bad for the little enterprise. Debts accumulated. One day a creditor gave the president some pretty hard words about not paying debts, and he was walking away from the hospital with the thought, "It is no use; we will have to give up," when he met the postman, who handed him a letter containing a check for \$50, and these words: "My husband died last night, and just before his death he requested me to send this money to St. Luke's." This was like wine to a fainting soldier. The president felt that God was indeed with him. He has had many similar experiences, and if any doubt the efficacy of prayer, they had better come and ask him and some of those who founded the hospital with him. They have about as much doubt of it as of the reality of their own existences.

One day a gentleman came to the president and said, "A large building, meant for a workmen's boarding-house, has just come into my hands. It is unfinished; but if you think it will do for St. Luke's I will give \$2000; and, what is more, I and one or two others will collect all the money to finish it, and we can get a lease of the ground with the privilege of buying when we can raise the money." The house was in a very mean part of the town—large, noisy railroad shops just opposite it; but it was very near a large lake, and could get plenty of fresh air, and, what was more, it gave a chance to grow. Not the best chance, not the ideal place for a hospital, and anything but the ideal building; but it could be procured, and from eighteen beds there could be an advance to forty-four. Almost everybody said, "No; Wait; you will make a mistake." Again their advice was not taken. The proposition of the gentleman was accepted. The house was bought, and finished as could best be done for hospital purposes. Some friends gave fairs, and festivals, and theatricals, and all those wicked things which it is so convenient to denounce, and it was furnished. The founders thus had on their hands forty-four beds and two private rooms for which charge would be made. It seemed a terrible undertaking for the president, who was also the rector of a large parish, and for the little band of trustees and directors whom he had by this time welded fast to the cause of the hospital; but they did not flinch. They prayed, they worked, and the new enterprise grew daily in the minds of their fellow-citizens. There came then an awful disaster upon that city. It was nearly laid in ashes, and so many were injured that all the beds of the hospital were taxed to their utmost capacity. All over the land, church people, knowing that the ordinary sources of the hospital income would now be cut off, sent money for its support. It was able to complete many deficiencies in its equipment. It was able to pay \$8000 for the lot on which it stood. By its good administration and quiet usefulness it earned for itself so good a name that the Relief and Aid Society of the city made it large donations of land and money. Then the endowment of beds commenced. The *Churchman* newspaper kindly raised \$3000 for one, a devoted churchwoman collected \$3000 for another, and an utter stranger to every one in the hospital left \$4000 in his will to found another. People commenced now

to support beds, giving \$300 a year for that purpose. Common-sense showed them that it was a far better way of keeping green the memory of some dear child or other relative than by putting up an ugly stone in a graveyard. Each year the public grew more interested. Very many who were not churchmen came forward and offered money, declaring that they were induced to do so by the record of the hospital. There was always needed a good deal of hard work to get together the money for the expenses—about \$11,000 a year—but it has always been obtained, and those who are engaged in the work consider the hospital founded. Seventeen years of constantly advancing usefulness is the guarantee for their coming to that conclusion.

So much for the story of the foundation. It may be well to give some particulars about the management, the rules, the sources of income, etc. There is a board of twelve trustees, who are elected on St. Luke's day by the rectors and vestries of the different parishes in the city, and by all subscribers during the year of \$25. This board has for visitor the bishop of the diocese, and for president a city rector. The president practically manages the hospital, being of course responsible to the trustees. He is very greatly assisted by a board of directors (ladies), representing all the parishes in the city, who meet once a month, and have been invaluable in the collection of money, and exciting interest in their various parishes. The medical board is appointed by the trustees, and gives its services very generously and freely.

There are generally about forty patients in the house, although forty-eight have been crowded in. There is a chaplain, who gets his board and expenses, no other salary; a resident doctor, who gets board and washing, and no salary; a matron, \$360 a year; two male nurses, one \$6, the other \$3.50 a week; two female nurses, one \$5, the other \$3 a week; a cook, two laundresses, two chambermaids, a sewing-girl, a man to make fires, etc., and generally a boy, who is unpaid except by board. There is a dispensary, open every day free, where some two thousand people in a year are relieved; and there were about three hundred meals a month given to hungry men, until a year ago the trustees saw fit to order that to be discontinued. There is no distinction of color. Black patients are very often

to be found there. There is no distinction of religion. The Jew and the Romanist lie side by side. The former is not required to eat pork, nor the latter to give up his scapular. A Romish priest is always sent for when a Romanist patient wants him. All others are generally content with the services of the hospital chaplain, who, it is needless to say, does everything in his power, both by private and public ministration, to help the souls of those whose bodies are under care. There is very little red tape. If there is room, and a patient presents himself who is sick and poor, he is taken in. There is generally an equal number of women and men, and between three and four hundred are cared for in a year as in-patients.

The invested trust funds of the hospital amount to about \$20,000, and it owns land worth \$16,000, and there is no debt on the building and the land which it occupies. It gets an income from the investments of about \$1600 a year. It earns some \$2000 from private patients. Two large railways send all their injured there, and pay well for them, and are very thankful besides. It had nine beds supported this year by the payment of \$300 each. The rest of the money wanted to make up \$11,000 was solicited by different persons. In each parish on Advent Sunday, appointed by the bishop as Hospital Sunday, a collection is taken up. A good deal of money is obtained by getting people to pledge on cards so much a month, and having it every month collected by volunteers. People not churchmen contribute largely.

Such is a plain narrative of the founding of a hospital. Surely it is no herculean work from which any parish need shrink. All done here has been done by people who had their ordinary business, and attended to it well. Nothing has happened that would not ordinarily follow work and prayer. It has had no large legacies. It has met with the usual difficulties. It is hoped that this statement will induce more churches to undertake such work. There could not be a more glorious mission. If we believe that God hears prayer, and that He blesses earnest work, let us give freely those two things, and we will be sure to see the result. The next ten years ought to see church hospitals springing up in every large town in our land.

CLINTON LOCKE.

A FAMOUS RELIGIOUS EPIC OF THE SIXTEENTH CENTURY.

EVERY one who has seen Naples remembers that charming drive which begins at the Riviera di Chiaja and leads out to the classic promontory of Misenum. This road is intercepted by the Strada di Mergellina, which comes down from the famous Grotta di Posilipo; and just beyond their point of meeting, in a little square, stands the inconspicuous church of Santa Maria del Parto, with a small convent of Servite monks annexed. The church is quite unattractive to the sight-seer, and is only visited by the literary traveller for the sake of its founder, the poet Jacopo Sannazaro, who lies buried behind the altar, and whose villa once stood hard by.

It was indeed an appropriate site for a poet's home, enfolded in the warm, sheltering lap of the Posilipo, and commanding one of the fairest prospects that ever feasted the eyes of mortal man. On the left the great city, with its gayly-colored houses hanging like goats on the steep hill-sides; straight in front the graceful curve of the Chiaja (at that time a natural beach), bounded by the bold rock of Pizzofalcone and the Castel dell' Uovo. Beyond, in fainter colors, Portici; and far in the background, against the amethyst or lapis-lazuli tints of that matchless sky, the rosy-gray mass of Vesuvius, beautified in its desolation by the strange enchantment of distance. To the right, over those deep-blue waters peopled by his own Muse with Nereids and Tritons, the poet looked from afar upon a shore rich with historic associations, and studded with the picturesque abodes of the living and the ruined cities of the dead, even to divine Sorrento and beautiful Capri, where it lifts its back above the sunny waves like some huge sea-thing at its sport. Horace declares that no man becomes a

poet, not being one by birth ; but he must be moulded of brutish clay indeed who could look day after day upon a scene like this and not become a poet, in feeling at least, if not in expression.

Jacopo Sannazaro, the owner of this lovely retreat, was one for whom the Horatian saying could have no terrors. Posterity has confirmed the judgment of his contemporaries that he was a true poet ; and no one who reads with discrimination either his Italian or his Latin poetry will be tempted to question the justice of that verdict. The praises of his contemporaries must, of course, be taken with grains of allowance ; for in the sixteenth century everybody exaggerated both praise and vituperation to an incredible degree. But it has been said of him without exaggeration that he was " a man who came near reviving, in these latter days, the best antiquity ; or who, at least, seems of all the moderns to have approached the ancients most closely." * And this was no doubt the sober opinion of such men as Scaliger and Erasmus.

Among all Sannazaro's Italian and Latin poetry I have chosen for examination in this paper what the poet himself considered his greatest work, the poem "*De Partu Virginis* ;" though when we examine it in detail we shall see that it deserved to be, as it has been, the most severely criticised. Indeed, if the poet's fame rested, as he was willing that it should, upon that work alone, we should have to place him far below his present estimation and his real value, which is better judged of from his Italian poems and his exquisite sea-shore idyls. Nevertheless, I have chosen in this paper to devote my attention to an inferior poem, because its peculiarities of thought, figure, and expression make it one of the most typical productions I have met with of the period of transition which followed the close of the Middle Ages, when the thought of Europe was still turbid with the imperfectly combined elements of ancient and modern ideas. It is doubly interesting as one of the last poems, of any considerable length, written in Latin, with the serious hope of a reading public, and also as a remarkable product of the period known as the *Renaissance*.

Before we take up this singular epic—for an epic it must undoubtedly be called—I will present the reader

* Supplement to "*Moreri's Historical Dictionary*," *sub voce* Sannazar.

with a brief sketch of the poet himself ; for without some knowledge of the author's antecedents and the influences that surrounded him, no fair estimate can be formed of his work. Jacopo Sannazaro was born in the city of Naples in 1458. It is a curious coincidence that, in addition to bearing the name of St. Nazarius, and coming from a family which actually claimed to be descended from that saint, he should also have been born, as he himself tells us he was, on the 28th of July, the day consecrated to St. Nazarius in the Roman calendar. His family, noble but impoverished by the notorious Queen Joanna, was of Spanish origin, like that of his bitter enemies, the Borgias ; but the family name was taken from the little town of Sannazaro, in North Italy, where his last Spanish ancestor first settled. As for their descent from St. Nazarius, if there ever was such a person, an old biographer quaintly reminds us that, among the Milanese nobility, a descent from some ancient saint is claimed by every family that has any self-respect.

At an early age Sannazaro lost his father, and his mother retired to the country with her two boys. But Jacopo's teacher, a famous schoolmaster of that day, who had already appreciated the boy's talents, induced her to bring him back to Naples. At the age of ten he had already written verses which were considered remarkable. Now, on his return to Naples, his fame as a precocious poet reached the court, and he was soon the favorite companion of Prince Frederick, who became king in 1496. At the time of Sannazaro's introduction to court, Jovianus Pontanus, who was then in high favor with the king, had opened, at his villa near Naples, an "academy," similar to those which had sprung up of late in other Italian cities ; where, on stated days, all the Neapolitan "letterati" were wont to assemble, and especially those who devoted themselves to Latin poetry. Among these, under the pseudonym of Actius Syncerus, was our poet, who was destined, quite unintentionally, to supplant his preceptor and friend in the royal favor. For Jovianus, having openly deserted to the standard of the French king, Charles VIII., in 1495, when he was momentarily victorious, was necessarily in disgrace at the restoration of the Aragonese dynasty ; while Sannazaro, who had not only remained loyal, but had actually fought on their

side, easily took the place which Jovianus had forfeited by his treachery. Subsequent events proved that he deserved all this favor; for upon Frederick's dethronement, in 1501, he voluntarily accompanied him to France, where Louis XII. had given the deposed monarch the duchy of Anjou, and he shared his exile until Frederick's death three years later.

This exile was almost the only marked event in a life unusually free from vicissitudes and given to refined pleasures and the delights of successful authorship. Equally at home in Latin and in Italian verse, he deserved well of the ancient tongue, to which he restored life, and of the new, to whose poetic wealth he added a generous store.* On his return from France we are indeed told that he failed to recover five of the ten eclogues he had written; but this loss, lamentable as it is to the reader of taste, if we may judge from those that remain, does not seem to have seriously affected him; for, with the blindness often ascribed to authors, he always underrated his idyllic poems in comparison with his epic.

But another sorrow befell him, which has been spoken of as the cause of his death. Philibert of Orange, general of the Emperor Charles V., who then reigned over Naples, found it necessary, during the siege of the city by the French under Marshal Lautrec, to tear down, or at least to dismantle the poet's beautiful villa. From his grief at this outrage, as he deemed it, the poet never recovered; though Philibert was certainly justified by the necessity of war in dismantling a position from which the French commanded the road to Pozzuoli. Whether the poet can properly be said to have died of this sorrow may be fairly doubted; for the siege of Naples occurred in 1528, and he only died, at the earliest, in 1530. Strange to say, the time of his death is a matter of controversy, some authors placing it as late as 1532. There is, however, a very characteristic story told of him, which, if true, settles the question in favor of the earlier date. It is related that just before his own death Sannazaro heard of the death of the Prince of Orange, and declared that he could now die content, "since he had seen that barbarian enemy of the Muses

* . . . tibi denique lingua

Et renovata vetus debet et aucta recens.

Epigram of I. M. Toscani, in the "*Peplum Italiae*."

punished by Mars"—a sentiment which, strange as it sounds from Christian lips, is by no means too pagan for the man or the age. Now, the Prince of Orange was killed in a battle, famous in Italian annals, which he fought against Francesco Ferrucci at Gavinana, on the third or fourth day of August, 1530.

Sannazaro was buried behind the altar of the church which he had founded. It is no little justification of certain incongruities in his great religious epic that, in accordance with the ideas of his times, his monument is flanked by two statues of Minerva and Apollo, with satyrs playing between. The learned Mabillon, who visited the tomb in 1685, complains bitterly of such a desecration, and bears witness to the fact that, at that time, these statues had been already inscribed, in pious fraud, with the absurdly inappropriate names of David and Judith, which they bear to this day.*

It is now time that we should turn our attention to the poem "*De Partu Virginis*." Some of my readers may have already received an unfavorable impression of this work from the absurd account given of it by William Hone. Hone's was a coarse, ungentle nature, upon which the beauties of poetry were quite thrown away; and he was moreover so much inclined to irreverence and profanity that he was once actually indicted and tried for a profane parody on the Liturgy, and only escaped conviction through the unpopularity of the government of the day. But more: he virtually acknowledges that he never read the poem, which indeed would be evident enough even without that acknowledgment. It may be therefore safely taken for granted that the judicious reader will not allow the flippant impertinence of Hone to prejudice him against a poem the beauties of which, though marred by great defects, have been commended by the best critics from the time of its publication to our own day. For my part, I shall neither disguise its faults nor exaggerate its merits, but shall give the reader as fair an analysis as I can, and leave him to judge for himself.

The most obvious fault of the poem, the incongruous introduction of heathen mythology into a Christian epic, meets us in the opening lines, where the poet invokes the Muses (as if he really believed in them), for these two remarkable reasons—first, that they are heaven-born,

* Mabillon, "*Iter Italicum*," vol. i. part i. p. 112 (ed. of 1687).

and next, that, as virgins, they must sympathize with the Virgin Mary.

After this invocation the author dashes at once *in medias res*. The Almighty, seeing that all mankind are on the road to perdition, takes high counsel to avert the fate entailed upon them by their first parents' disobedience. He perfects in His Eternal Mind a plan of redemption whereby man's restoration shall come, like his fall, through a woman, and redeemed humanity shall fill in heaven the seats of the fallen angels. This idea is familiar to the reader of Milton,* but was much improved by him; for, while Sannazaro seems to represent the Lord as determining the scheme of redemption just before the annunciation, Milton more scripturally represents Him as foreordaining the plan of our salvation before the fall.†

In pursuance of the divine purpose, the angel of the Lord is sent to a virgin, who, *though married*,‡ keeps and will ever keep her virginity. The description of his descent upon earth is a fine passage. I venture to translate it as a specimen of our poet's highly finished descriptions :

Thus spake He ; and, athwart the Vast profound,
By zephyrs sped th' archangel takes his way :
Divides the mist and cleaves the yielding air,
Prone on wide pinions all immovable,
As from aloft to his beloved haunts,
Mæander's shallows, or vast stagnant pools
By smooth Caystros seen, the snowy swan
Stoops headlong yet impatient of his flight
Till he shall gain at last the longed-for wave :
So cleft th' archangel now the air-born clouds.

Book i. 82-90.

The angel finds the Virgin reading, according to her wont, the writings of the sibyls and the prophets. This is another incongruity for which our poet has been blamed ; but it is hardly fair to blame in Sannazaro what nobody seems to find fault with in the "Dies Iræ,"§ especially when there are still not a few scholars who look upon Virgil's "Pollio" as a Christian prophecy. If any one objects on the score of improbability, I have nothing to say. The poet, with a happy conceit, makes the simple maid of Galilee, all unconscious of her destined

* "Paradise Lost," vii. 150-164.

† Ib. iv. 130-134.

‡ So the Romish commentators ; and so, among our own, Samuel Hardy.

§ "Teste David cum Sibylla."

honors, worshipping and "calling her blessed" who should be "the mother of the coming God."

Gabriel announces himself in a paraphrase of St. Luke 1:28. Let me say once for all that these paraphrases of Scripture, of which there are several, besides being deformed by errors of doctrine, are the most feeble things in the whole poem, and, like most paraphrases, generally in bad taste. Mary's terror at the angelic salutation is illustrated by a figure which, from its very improbability in our age, takes us back with great vividness to the times, so familiar to the poet and so full of thrilling romance, when corsairs roamed the Mediterranean waters and it was unsafe to linger by the sea-shore with a strange craft in sight. "Pale and amazed she stood," says the poet, "like a little maid who, while gathering sea-shells on the sands of some small Ægean isle, beholds a peaceful merchantman sailing in toward the shore, and, paralyzed with terror, forgets even to seek safety in flight."

The angel continues paraphrasing St. Luke (vv. 30-33). In Mary's answer Sannazaro departs very seriously from the New Testament story, following apparently the apocryphal gospel of the birth of Mary* or a tradition founded upon it. Instead of the simple, wondering, innocent question which St. Luke reports, our poet, influenced no doubt by false mediæval notions of sanctity, makes Mary reply somewhat pertly, that her vow of perpetual virginity, which from her infancy she has jealously kept, is an insuperable objection. Gabriel, however, overcomes her scruples by promising that she shall remain a virgin.

Mary then answers in a paraphrase of St. Luke 1:38, after which a sudden light fills the house and the miraculous conception takes place. At the moment of the conception all nature stands astonished: the earth quakes, and it thunders on the left hand from a cloudless sky, according to those familiar classical models which every scholar will recall. The angel then leaves her, and Mary turns her thoughts to that which she has heard from him concerning her cousin Elizabeth.

Here the scene shifts, and we are introduced to the pale dwellings of Hades, where, as might now be expected, we are spared none of the mythological horrors

* Gospel of the Birth of Mary, vii., 8-18. The original of this apocryphal book is found in the works of St. Jerome.

of the place. To the author's mind they appear to be as real as anything else in the poem, and it costs him no effort to present us King David in the midst of all these pagan surroundings. David, "an old man distinguished by his *cithara* and sling," is inspired with prophetic fury, and sings of the birth of the Spoiler of Hell. He tells of the Magi, whom he calls *Æthiopes*, as I have seen them all represented in a very ancient picture; he sings of Simeon, of the slaying of the Innocents, of the flight into Egypt, of Christ's finding in the Temple, and of the touching scenes of the Passion. We find here and there in David's prophecy some fine bits of poetry, and also some offences against good taste which even the very different notions of an earlier age and of another people do not seem to justify. Thus the Virgin is described, at her Son's death, as filling the air "with a mournful howl" (*luctisono ululatu*), a mode of expressing grief which may be natural among an uncultivated or a barbarous people, but is certainly no fit subject for poetry. But here again the poet has been misled by his classical models. After this criticism I may be pardoned for quoting, as an example of the beauties of this part of the poem, a touching passage from Mary's lament:

Alas! so oft of Thee have sisters begged
 Their brother dead, and parents their lost child!
 But I for mine, for Thee, my Lord, my God!
 Whom, wretched, shall I ask? where bring my woe?

Book i. 355-358.

David continues with the wonders of the Passion. Addressing the spirits, who then "appeared unto many" in the holy city, he tells them that their time is not yet, but prophesies of the second advent and the general resurrection. Then all the spirits of the saints in Hades shall follow Christ the Victor, after the manner of a Roman triumph. Christ, in the triumphal car drawn by the four beasts of Ezekiel's vision, shall lead the glorious procession, while Pluto the conquered king follows the Triumphator in chains with all his Tartarean monsters. The line of march is along the Milky Way (a sort of *Clivus Capitolinus*) to the seats of shining Olympus, where they shall see the Golden City. The inspiration of this part of the prophecy seems to be derived from one of the Apocrypha of the New Testament

known as the Gospel of Nicodemus, or the Acts of Pontius Pilate.*

At David's prophecy Hell trembles, dark Cocytus shudders in his caves, Cerberus howls, and Sisyphus forgets to roll the still-returning stone, while the delighted saints applaud the sweet singer of Israel, and bear him away on their shoulders. And so ends the first book.

In the second book we are again brought into the presence of Mary, who, on the departure of her heavenly visitor, arises to go up into the hill-country, that with her own eyes she may behold the miracle of Elizabeth's pregnancy. She is described as setting forth, simply clad, and yet more lovely than the polestar in the frosty night or fair Aurora rising from her bed. Where she treads the flowers spring; the rivers stay their course at her passage; valleys and hills dance with joy; the palm and the pine shoot forth tender branches, and every wind is hushed but Zephyrus.†

On Mary's arrival, Elizabeth, shaken with a sudden tumult in her womb at her greeting, breaks forth into that inspired welcome which is so familiar to us from St. Luke's narrative. In reading the rapid paraphrase of this famous passage, and still more that of Mary's answer, that glorious outburst of fervent piety which we know as the "Magnificat," we are sorely tempted to quarrel irreconcilably with Sannazaro's taste and poetic feeling. But it should not be forgotten that his error lies not so much in the manner of paraphrasing as in the attempt to do so at all; and that Sannazaro's original was not that picturesque and exquisitely beautiful language

* Gospel of Nicodemus, xix. 12, and ch. xx. Compare also xiii. 3-xvi. 7; xvi. 15-17; xix. 13 *et seq.*

† This service of nature occurs also in the ancient "Mystery of the Miraculous Birth," cited by Hone from the Cotton MSS. Mary, on her way to Bethlehem, sees a cherry-tree and shows it to Joseph, who regrets, for her sake, that it is not the season for cherries. But she says:

"Turn a geyn, husbond, & be holde yon tre,
How that it blomight [bloometh] now, so swetly."

Joseph would hurry her on; but she,

"Now my spowse, I pray yow to be hold
How the cheryes growyn upon yon tre,"

and she asks him to pick her some. Joseph refuses, somewhat rudely, alleging the height of the tree; whereupon Mary prays the Lord to give her the cherries, and the tree bends spontaneously to her hand.

of our English version which makes any paraphrase an impertinence, but the cold, unpoetic, and unclassical Latin of the Vulgate, for which he as a Latin purist could feel but little respect.

The aged Zacharias, still dumb for his want of faith, follows Mary adoringly with his eyes, and kisses the earth her virgin feet have trod. He points out to her in the Prophets the passages which concern her; and Mary, reading them now in a new light, recognizes herself as the burning bush,* the rod of Jesse,† and the fleece in Gideon's floor.‡ Too much moved for speech, she can only thank God in silence. With Elizabeth, as in St. Luke's story, Mary remains three months; after which, yearning for her mother's pious discourse, and for her own little cell, now sanctified to her by her heavenly visitation, she returns home, there to await her time, recognizing the divine burden she bears in her immunity from those *longa fastidia* which Virgil's "Pollio," on the contrary, does not spare the mother of the coming child. Leaving her there, the poet now relates how Imperial Augustus, having at last closed the doors of Janus for a lasting peace, wished for a better knowledge of the extent and resources of his empire. Augustus therefore issues his decree that the whole world shall be enrolled; and here the author avails himself of a very fair opportunity to give us a catalogue—somewhat after the manner of Homer's catalogue of the ships—of all the nations enrolled under this census. He displays a knowledge of ancient geography which is remarkable if we consider that in his day there were no books of reference such as would now make the task very easy. He also displays his great command of epithets, which are, for the most part, well chosen; and here and there we find a choice bit of poetic description. Beginning with the far East—Armenia and the sources of the Euphrates and Araxes—he leads us westward through

* Exodus 3:2.

† This is the understanding of the Romish commentators. *Virga*, the word for "rod" in the Vulgate, is almost identical with *Virgo*, a virgin. The temptation to play upon the two words was too strong even for St. Jerome ["S. Hieron. Expos. ad Isaiam Prophetam," lib. iv. in cap. xi., Isaie], who was a fine Hebraist, and knew that no such pun existed in the original. But Scripture has been subjected, in all ages, to such ingenious distortions; and even our English Bible has been and is too often read and expounded as if it were the identical words and syllables of inspiration.

‡ Judges 6:38-48.

Southern Asia Minor, up along the famous eastern shore of the Ægean, and back again by the Euxine coast; thence through Thrace to Macedon, Thessaly, Greece, Epirus, Illyria, Italy, the Danube, the Rhineland, and so to Gaul and Spain; thence by the northern coast of Africa to Cyrene and Egypt, and finally to Syria.

We must not overlook the poet's art in beginning this catalogue at such a place that it should lead us naturally to the scene upon which the grand event of the epic was to be enacted. We are led from the cradle of mankind, in the wake of that star of empire that has always moved westward, to imperial Rome; thence, in the same course, around the Mediterranean Sea, about which all ancient history revolves, to farthest Spain; and back, by the ruins of the abortive empire of Carthage, to those Eastern lands where human history is to begin a new and greater cycle with the birth of the Saviour of mankind. We cannot dwell long upon the delicate beauties of our author's descriptions, in which it is chiefly remarkable that, instead of borrowing from the ancients, he has thought for himself and ventured on new things; but I may be permitted to give one or two specimens. Here, for example, is a terse and happy description of the Troad:

Troy, the Sigæan bluff, Priam's ancient reign
For arms and chiefs once known—*now for their graves.*

Book ii. 151, 152.

And this of Carthage:

Alas! what fear, what labors laid she once
On Latium and the fair Laurentian fields!
A ruin now, a half-forgotten name,
Prone in her fall, unrecognizable.

Book ii. 216-219.

Returning to Syria we find the Virgin, now under the care of her aged * protector, on her way to Bethlehem. Joseph, as he goes on this toilsome journey at the bidding of a foreign master, naturally thinks of his own royal ancestry, of whose deeds and glories every place on the way reminds him; and when he comes in sight of Bethlehem he exultingly prophesies that here, in her

* The idea of Joseph's advanced age is found embodied in many mediæval pictures of the Holy Family, but appears to have no better foundation than the apocryphal "Gospel of the Birth of Mary" before referred to. (See "Gospel of the Birth of Mary," vi. 1.)

turn, shall Rome come—proud Rome—to honor the birthplace of a scion of his house, and before the glories of this little spot shall pale the splendors of Crete and Ortygia, though Jove was born in the one and Latona laid down her twofold burden in the other—a familiarity with Grecian mythology that I suspect none of my readers has ever given Joseph credit for.

Bethlehem, which they reach at sunset,* is full of strangers, as if a fair were in progress, or as if the people of the surrounding country had taken refuge there from an invading foe. Finding no house-room, the travellers are divinely guided to a cave near the city walls, where they arrive after dark. Joseph kindles a fire, spreads a lowly couch of straw for Mary, whom he covers with his cloak, and ties his obedient quadrupeds near a manger woven of willow and palm-leaf. I mention these details because they will be remembered as occurring in some famous pictures which have come down to us from days earlier than our poet, and must be conceived to have been sources of inspiration to a nature like his. This idea of the manger being in a cave is very old. It is a tradition, says an English commentator, "handed down with remarkable consent by the ancients,"† and in fact we find it in Justin Martyr, Origen, Eusebius, Athanasius, Hilary, and others. But it certainly does great violence to the text of St. Luke, especially if we read, according to some texts, *the* manger instead of *a* manger. It is not difficult to conjecture what considerations may have led to the invention of this story; but that is an inquiry which would lead us too far.

We have come now to the grand event of the epic. The poet, impressed with the grandeur of the theme, stops again and again to invoke celestial aid in relating things never before sung, and treading where never poet's foot has trod before. At last he takes courage to enter upon his task. It is the time just before midnight, when all is still, and the weary world reposes.

* In the "Protevangelion" (xii. 5) they do not reach the town, but are stopped within three miles of it by the approach of Mary's labor. Very much to the same effect is the "First Gospel of the Infancy of Christ" (i. 6). In the "Ancient Mystery of the Miraculous Birth," Emes, a citizen of Bethlehem, meets them on the road, and tells them that the city is full; whereupon Mary, seeing "an hous of haras that stant be the wey," they go in to be "herberyd among the bestys."

† Hardy, Comm. in Lucam., ii. 7.

The fire is smouldering, and Joseph, stretched upon the hard rock, sleeps at last. Suddenly a new light* shines through the cave from above, and the voice of celestial choirs is heard. The Virgin feels that her time has come, and piously commits herself to the divine protection; and presently, even as the dew gathers in pearls upon the grass though no man has felt one falling drop, so from the Virgin Mother's womb the Divine Child has passed forth, while she remained all unconscious of the painless labor.

Mary's address to the expected Babe is well worth quoting:

So, shall I gently hold thee in my lap
The while thou seek'st the well-known breast, dear Babe?
And shalt thou smile serene, and blandly kiss
Thy careful mother, twining thy sweet hands
And childish arms about my neck, and seek
In my embrace thy much-desired rest?

Book ii. 334-338.

She lays the child in the manger, where the ox and the ass warm Him with their breath and worship Him; whereby, says the poet, relapsing into his classical mythology, the one blotted out the disgrace of ferrying Europa to Crete, and the other that of bearing old Silenus on his back. Hence as long as tides shall ebb and flow, and Rome shall worship, the faith of these dumb animals shall be celebrated.† Joseph soon awakes to see Mary, glorified and transfigured, hovering above the ground and surrounded by the heavenly host. He falls prostrate; but she strengthens him, and he then ventures to approach the manger. There, without touching the Child, he breathes his divine Breath, and thus inspired, utters an enraptured address: "Thou art humbly bedded, Holy Child," says he, "unlike the kings of the earth; but Heaven worships thee, and henceforth to this seat shall kings and nations seek. Thou art the Great Shepherd, the Son of God, thyself very God, Light of Light Eterne. To thee I and thy mother sing, and thy rejoicing servants, and first of all men we celebrate thy honors, and begin for all time the unending series of thy worship." With this address the second book closes.

* So in the "Protevangelion," xiv. 10; and in the "First Gospel of the Infancy of Christ," i. 10.

† The tradition of the adoration of Christ by the ox and the ass is supposed to satisfy a prophecy implied in the words of Isaiah (1:3): "The ox knoweth his owner, and the ass his master's crib."

Among all the criticisms which have been made of Sannazaro's great work I have not found one that pointed out what, after all, seems to me its most serious fault. The poem, as I have before said, is an epic; but of epics there are two distinct varieties. The one, having what I may call a cyclic character, like Homer's "*Iliad*" or Virgil's "*Æneid*," has no natural limit, no point where it is required to stop; the other, which is in its nature dramatic, is naturally limited by what is technically called the catastrophe. The first takes its subject vaguely, as the wrath of Achilles with its consequences, or the deeds and adventures of *Æneas*: no one can restrict the poet in his treatment of it, and he may spin out the thread of his story as long as he can make it interesting. The second takes for its subject a definite event—the loss of Paradise, the Passion of our Lord, the downfall of Thebes, or the like—and after that event has been described the poem should immediately close. Now, Sannazaro, having announced the Virgin's childbirth as his subject, was bound to stop as soon as that event had been described. He has neglected this rule of art, and having exhausted his subject in the second book has added a third. No wonder that the third book is in every respect inferior to the others.

It opens with a holy convocation of the heavenly Powers at the call of the Almighty. He sits among them clothed in a vast robe, where, on a ground of pure gold set about with priceless emeralds, Nature herself has woven images of all created things. The description of this robe is very elaborate, and recalls that of the shield of Achilles in the "*Iliad*." The Almighty addresses the assembled nobility of Heaven in anthropomorphic language, to which we are no longer accustomed in uninspired writings. He reminds the angels of their fidelity when Satan rebelled. For this He has exalted them to great power, and has given them a share in His own operations. They have often witnessed His grief at man's disobedience, and have taken part in punishing mankind with shortness of days and labor unceasing. They shall now hear how mercy hath conquered wrath, and a Virgin hath been miraculously filled with the power of God. Thus it was meet to ally the heavenly Powers with mankind, that they should love each other for the sake of this great mutual pledge; wherefore they are now to undertake the destinies of man.

He then sends them to the cave, there to wait upon the Babe and to celebrate His birth and the Peace now established for all ages; the new birth of the world and the great victory over the Serpent.

After this the Father calls Joy from her choral dances—she it is that lights the Thunderer's face when the cloud passes, but earth she seldom visits, preferring to dwell in Heaven, whence she drives away all sighs and tears—and sends her upon earth to announce the Advent. We have here again a fine description of her descent. As she passes through the principal gate of Heaven with her joyous escort, the sleepless Hours, that keep the gate, open wide the brazen portals, and she softly descends through the starry spaces, making every light in the heavens more bright at her passing, until she alights by the huts of the shepherds, whom she bids go with gifts of milk and honey* to the Queen and newborn King. In St. Luke the shepherds are directed to the city of David, where they are to find the Babe lying in a manger, or perhaps in *the* manger, some well-known place near the inn where there was no room. Our poet's version of the story leaves them without any direction where to go. Nevertheless, they set about obeying the divine commandment. Crowning themselves with evergreens, they search the forest with flaming torches, and are ultimately led to the cave by the braying of the ass. The shepherds are filled with joy. Some of them bring a bay-tree and a palm to plant by the door of the cave; others adorn it with boughs of the olive and the cedar, and with long garlands of myrtle. Joseph comes forth to ask by what revelation they have been guided, and is told that God or His messenger spake to them, and was seen and heard to fly through the night. The shepherds are then admitted to salute the Virgin and Child, when Ægon and Lycidas—Ægon, a rich Numidian landowner, and Lycidas, an humble shepherd, sing a birth-song to the Son of God.

This song of the shepherds follows closely the famous fourth Eclogue of Virgil, the "Pollio." It is interesting as one of the many Christian interpretations of that much-commented poem. Sannazaro's shepherds quote Virgil's language and apply it directly to Christ, the re-

* "Butter and honey shall he eat."—ISAIAH 7: 15.

sult being a sort of Virgilian *cento* ; for of the thirty-two lines of the song, ten are borrowed without change from the "Pollio," and nine more with very slight alteration. It will be remembered that Virgil's "Pollio" is a little poem addressed to an unknown child, supposed by many to be the son of Asinius Pollio, from whom the Eclogue is named. Some have thought that Virgil adapted an existing prophecy of the Cumæan Sibyl to the birth of his patron's child ; others do not stop short of considering the poem as a Gentile prophecy of Christ's advent, and Virgil as an inspired though perhaps an unconscious prophet of the Lord. Virgil's Eclogue is too beautiful to be spoiled by epitomizing it here, nor is this the place to point out the very curious coincidences which account for, if they do not justify, its interpretation in a Christian sense. We need only remind the reader that the child's birth is hailed as bringing back the golden age and wiping away the sins of mankind. For him the earth shall bear spontaneous fruit. From the first the condition of man will be greatly improved : ultimately labor, death, warfare, and all evil shall be abolished, and the Child shall be numbered with the gods. All this the shepherds apply to Christ. After their song the heavenly host holds a review and a mock-battle in the air, closing with various evolutions in which some of the angels brandish the familiar instruments of the Passion, while others sing the praises of the Incarnate God.

Here follows an episode, both pretty and well told, but so absurd in this connection as to baffle description. Jordan, an old river-god, sits in his watery palace surrounded by his eighteen daughters, "all beautiful of mien and clad in white." The crystal urn from which he pours his waters is prophetic, and now shows him a picture of John Baptist baptizing Christ, whereat the waters well forth more abundant and of sweet flavor. The god lifts his horned and weedy head above the waves, and perceives, by all Nature's rejoicing, that God has come down upon earth. "This, then," he exclaims, "is what Proteus (in all things else a liar) truly promised, that one should come who should make me more famous than all the rivers of the earth." He then goes on with Proteus' prophecy, showing how the promised One should be a wonder-worker and a healer of diseases, in which connection the poet gives a complete list

of Christ's miracles of healing ; how he should come to be baptized in Jordan ; how from that day a special blessing should rest upon rivers and all waters ; how Christ should choose his companions among lowly fishermen. To these He should give all authority and the power of healing ; He should make them custodians of the gates of Heaven and rulers over His people. Besides all this, great miracles should be showed in the waters. Water, blushing at her new honors, should be turned into the liquor of Bacchus ; there should be a miraculous draught of fishes, a wonderful quelling of the storm. With two fishes multitudes shall be fed, and Christ Himself shall walk dry-shod upon the waters, while the Nereids swim about Him, while Neptune recognizes his Master, and the sea-gods come worshipping to kiss His feet. Now, says Jordan, the promised day has come. He therefore dons a festal garment, woven for him by the Naiads of murex-dyed water-mosses and embroidered with gold, and so leaves the scene.

The weakness and absurdity of this part of the poem far outweigh its beauties. It is as though, after the pretty *dilettantism* of his Virgilian cento, the poet had found it impossible to renew his inspiration. All this mechanism of heathen deities, which the cultivated pagans themselves did not believe in, they could use nevertheless without any impropriety, because it was, after all, the received theology, and they could not dispense with the supernatural in epic poetry. But the true supernatural element in a Christian epic is that which the Christian religion itself supplies ; and such an interweaving as we have here of heathen mythology with a Christian story necessarily gives to the whole epic transaction a color of unreality utterly destructive of all its power over the reader's emotional nature. Milton did far better ; for while he now and then alludes to classic mythology, he identifies the heathen gods with the devils of the Christian theology, and thereby invests them with all that truth and reality without which no accessory has any value at all in poetry.

But if the poet's inspiration flagged in this superfluous third book, it certainly revived for a moment at the close of his work. The last verses are so serene, so restful, that I venture to translate them, although I know what they must lose in the process :

Enough, ye Powers ! enough thus far to have sung
 The Birth august. Me now to welcome shades
 Calls loved Posilipo and Neptune's shore,
 The Tritons, Nereus old and Panope,
 And Ephyre, and Melite, and she
 Who (best of all) affords me tranquil ease
 And haunts the Muses love along her rocks,
 Dear Mergilline. There her orange-groves
 Bloom, like a Median paradise, with buds—
 With wealth of buds, whence, gracious nymph, she weaves
 Garlands of leaf unwonted for my brow,

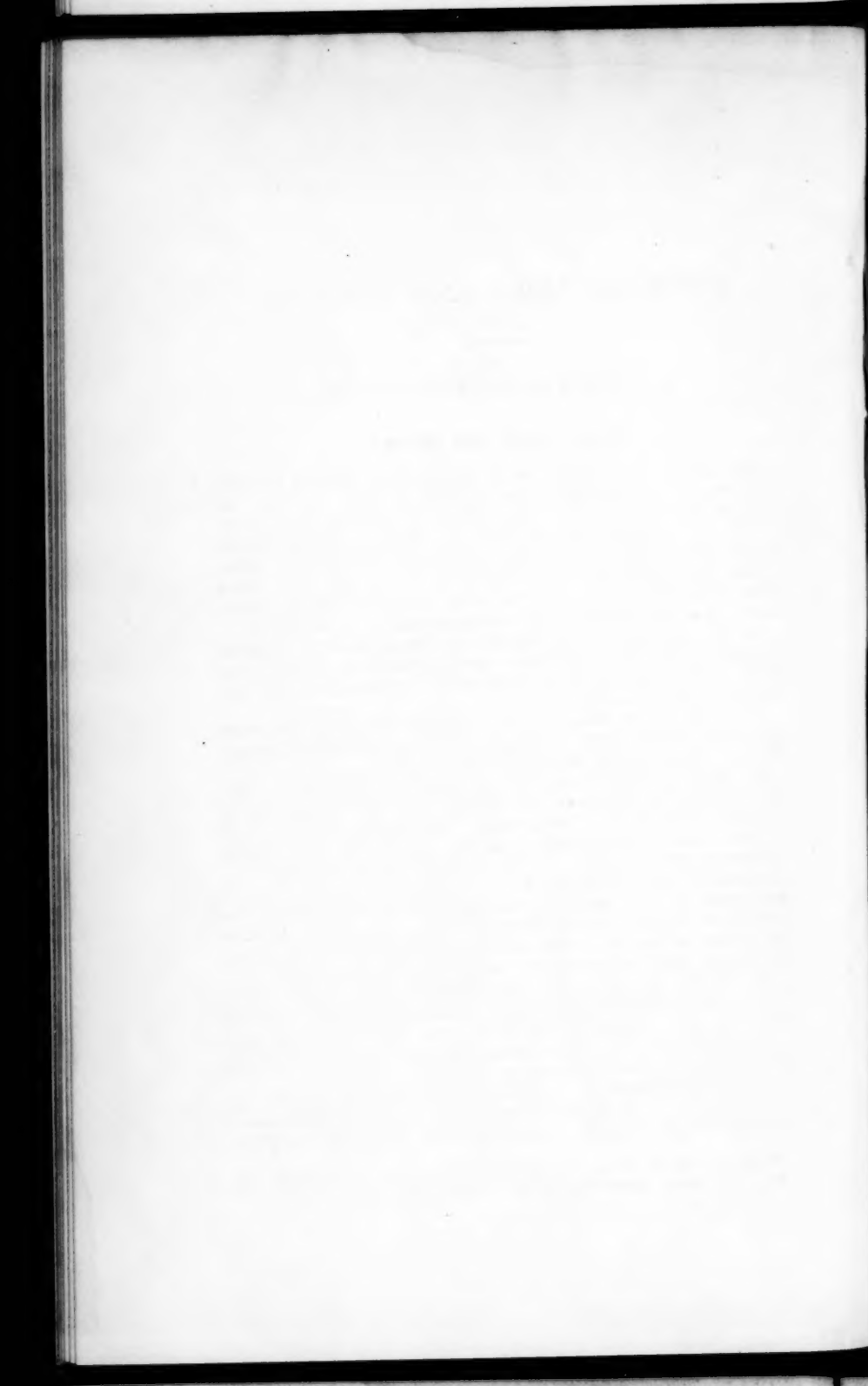
Book iii. 305 to the end.

So ends this remarkable poem. When we consider that in the sixteenth century such a jumble of heathen mythology and doubtful tradition was admired for its deep religious feeling even more than for its genuine literary beauty, so that Peter Gravina, one of the author's contemporaries, could say with general applause that it was of divine inspiration, I think it can be easily judged, even from the rapid analysis to which my space has confined me, what results the Romanism of the Middle Ages had wrought in the religious sentiment of the Western world. Formalism, Phariseeism, and superstition had borne their natural fruit in an age which produced Alexander VI. and Leo X., the one a fiend incarnate and the other an æsthetic unbeliever. The religious sentiment of the cultivated classes must have been something purely conventional and unreal, when one of their most pious lay representatives could feel and write like Sannazaro, and be praised for it in the almost impious words of Gravina. It is instructive to reflect that all this was the growth of the same soil in which Mariolatry, Hagiolatry, and every form of superstition had been thriving for centuries, until they were now beyond cure, even by the heroic treatment of the Reformation. In such a soil had the unfortunate exaggerations of some of the Fathers grown up into dogmas which stand to this day a solemn warning of the dangers of unbridled rhetoric in the mouth of the preacher of truth.

I hope—although this was not my chief aim—that I have done such justice to the literary merits of the "De Partu" that my reader will be disposed to give it its just place among Christian epics, perhaps the most difficult kind of composition that has ever been attempted. Nevertheless, as I said at the beginning of this paper, Sannazaro's reputation should not rest on this work. It is by his idyls and his Italian poems that

he should be judged ; and I do not hesitate to say that his best claim to be considered a true poet rests on his originality in transplanting the idyl from the woods and fields to the sea-shore ; surpassing in this even Virgil himself, who copied the mechanism and *technique* of Theocritus and the Sicilians in a manner almost servile. To have surpassed the great Mantuan even in one thing is the boast of but very few of those who wear the crown of bays.

FRANCIS PHILIP NASH.



BOOK REVIEWS AND NOTICES.

I. EXEGETICAL THEOLOGY.

Hours with the Bible.*

DR. GEIKIE has conceived a happy idea, and in the volume before us has given an earnest of what we may expect in the future ; for this volume is the first of a series, which the author contemplates publishing on the whole Bible. In these "Hours with the Bible" Dr. Geikie offers to the intelligent reader a scholarly and at the same time truly evangelical *résumé* of the latest results of Biblical criticism, on topics which claim the attention of all students.

Those who know the merits of the author's "Life of Christ" will gladly welcome the appearance of this new work, and no matter how great their expectations may be, they will not be disappointed.

In twenty-four chapters Dr. Geikie discusses the great questions which arise in the study of the book of Genesis. We will examine the contents more in detail.

In the first chapter, under the general heading "Genesis," the author treats of the design and the authorship of this first book of the Pentateuch. He claims that it stands at the head of the literature of the world—the very oldest book now in existence. "The earliest known writings that compete in any measure with it are those so wonderfully recovered in late years from the ruins of Assyria and the tombs of Egypt ; but neither the Euphrates nor the Nile has given us anything that will compare in manifold value, far less in spiritual grandeur, with this Hebrew relic."

As to the question of "authorship" Dr. Geikie says : "It seems impossible to escape the conclusion that Genesis and the other books of the Law were the work of Moses ; . . . though this by no means excludes their revision by some of his inspired successors at a later date."

The "documentary hypothesis" is thus disposed of : "It is not . . . necessary to suppose that the whole book of Genesis is an original composition of the great lawgiver.

* Hours with the Bible. By the Rev. Cunningham Geikie, D.D. Pp 500. New York : James Pott, 12 Astor Place. Price \$1.50.

. . . Some portions he must have received by direct inspiration ; others may have been derived from earlier documents or even traditions, purified from whatever was unworthy ; others from personal knowledge."

In the second chapter, "On Ancient Ideas, Sacred and Profane, of God and Nature—a Contrast," the author compares the confused ideas of creation and of God as presented in the cosmogonies of ancient religions, with the Mosaic record, and claims that it is impossible for us "with our hereditary knowledge of the Scriptures, to realize the greatness of the addition made to the religious knowledge of mankind by even the first chapter of Scripture." The aim of the account of creation with which Genesis opens is "to lead from nature to God. . . . The first chapter of Genesis in itself stamps the canon which it opens with the seal of inspiration." The discussion in chapter third, of the "Ancient Legends of Creation," is especially interesting, on account of the very full quotations from the old Accadian records of the creation. For these legends existed in a written form before the time of Abraham ; and strange though this may seem to us, there can be little doubt that Abraham, before he left Ur of the Chaldees, had read the same creation legends that have so recently been translated and published by the late Mr. George Smith, and which Dr. Geikie so fully quotes. In the fifth chapter, to illustrate "Jewish Ideas of Nature and of Creation," Dr. Geikie makes good use of the "Book of Enoch ;" for in this apocryphal book we meet with the ideas of physical science and natural phenomena which prevailed in the second century before Christ.

Under the title of "The Age of the World," the author discusses the early condition of the earth, the vast changes that took place in the endless ages of its preparation for man's abode, the creation of man, and the vexed question of Bible chronology.

The most poetical chapter in the book, both as to the number of quotations and method of treatment, is the seventh, "On Adam and Eve." "The Story of Eden" is most graphically told, and in a scholarly manner. This chapter is illustrated by two very curious maps drawn by Cosmas, an Alexandrian monk of the sixth century, and also by three plates, showing in what form the story of Eden was received among the traditions of Egypt, India, and Babylonia. Then follow three chapters on the antiquity, the origin, and the primitive condition of man, which for comprehensiveness and condensation of treatment and scholarly presentation of the results of immense research, are models of literary skill. Under the title of the "Descendants of

Adam," Dr. Geikie discusses the interesting questions of the length of the stay in Eden, the cherubim, the legends concerning the death of Abel, Cain and his descendants, the life of Enoch, and the times before the flood. The next two chapters are devoted to the flood. The remaining chapters are devoted to "After the Flood," "The Table of Nations," "The First Glimpses of National History," "The First Beginnings of the Hebrew Nation," "The Migration of Abraham," "The Friend of God," "Palestine and Egypt in Abraham's Day," "Abraham's Second Residence in Canaan," "Isaac and his Sons," and "Joseph." On every page the author shows his wide range of reading, and this book abounds with information which cannot be found elsewhere in a form so readily accessible. Especially valuable are the many foot-notes which accompany the text, in which not only all the authorities are cited, but often the results of hours of reading and study, are given.

We welcome this work of Dr. Geikie's, for it presents in a readable and popular form the much-agitated questions which arise in a careful and reverent study of the book of Genesis. As is natural, there are some critical questions in which scholars may differ from the author; but, as Dr. Geikie remarks, "It is one of the healthiest signs of the present day that all questions are treated as open to calm and serious investigation, however long and generally they may have been regarded as settled. The search for truth is the noblest occupation of the mind or heart;" . . . but "to deserve our homage it needs to be reverent, anxious to establish not to destroy, patient in observation and research, and slow to admit conclusions which overthrow accepted opinions."

The clergy will buy this book because it fills a long-felt want, for it does for the whole book of Genesis what Dawson's "The Origin of the World" and Pratt's "Scripture and Science not at Variance" attempt to do for the earlier chapters of Genesis; the intelligent laymen will buy this book because it is interesting and readable, and because it explains many mysterious and difficult questions.

R. F. W.

The Variorum Bible.*

Of all the valuable editions of the Bible published in late years, this carries off the palm. The work consists of two parts: "The Authorized Version, edited with various render-

* The Variorum Bible for Bible Teachers. The Holy Bible, containing the Old and New Testaments: With various Renderings and Readings from the best Authorities, edited by Rev. T. K. Cheyne, M.A., S. R.

ings and readings from the best authorities," and the "Aids to the Student of the Holy Bible." Of the merit of the latter part, consisting of a Concordance, Index of Names and Subjects, Historical, Chronological and Analytical Summaries, and a series of original articles by the most eminent writers, explanatory and illustrative of the Holy Scriptures, we will not now speak, for the fame thereof is "spread abroad throughout the land;" but we wish to call especial attention to the *various renderings and readings from the best authorities*, contained in the first part.

The object of the notes is to put the reader in possession of the main facts relative to the text of the Authorized Version. To the clergyman, the teacher, and even the private student, who frequently cannot consult an elaborate commentary, these notes, the summary of the results of an extensive literature, will show at a glance the passages about which no question arises, and an outline of the authorities that support each construction of the passages which are capable of different interpretations. This "Variorum Bible" will be of general and permanent use, even when the Westminster revision shall have been completed; for while the revision may be expected to give results only, this work will indicate the places of the Authorized Version in which the important changes are to be found, will give briefly and concisely the authority for the changes adopted, and will call attention to the balance of opinion upon disputed points.

The notes range themselves under two heads: variations of *Rendering*, in cases where the Authorized Version has been thought not to represent the original fairly, and variations of *Reading*, where the text which the Authorized Version translates has been supposed to be either incorrect or doubtful. They appeal at once to the ordinary Bible reader and to the professional student, who will find, it is hoped, particularly in the Old Testament, a more careful selection of critical data and authorities than is elsewhere accessible.

In the notes on the Old Testament the views of more than eighty of our most learned commentators are collated, including the names of such well-known scholars as Bähr, Bertheau, Bleek, Böttcher, Caspari, Delitzsch, De Wette, Dillmann, Ewald, Fleischer, Gesenius, Geiger, Ginsburg, Hävernick, Hitzig, Hupfield, Kalisch, Keil, Kennicott, Kleinert, Knobel, Kurtz, Lagarde, Michaelis, J. D., Nöl-

Driver, M.A., Rev. R. L. Clarke, M.A., Alfred Goodwin, M.A., and Rev. W. Sanday, D.D. With which is incorporated the Aids to the Student of the Holy Bible. George Edward Eyre and William Spottiswoode, London. New York: E. & J. B. Young & Co., Cooper Union, 1880. Price \$1.50 to \$12.75.

deke, Olshausen, J. Payne Smith, Perowne, Pusey, Rüdiger, Schrader, Thenius, Tuch, Wellhausen, Wünsche, Zöckler, and others. All the more noted versions are quoted, from Aquila to Jerome.

More than sixty commentators on the New Testament are cited, including all the great names that adorn New Testament exegesis. The Ancient Fathers of the Church are also occasionally quoted together with the ancient versions.

The citations of the mss. of the New Testament are very complete and satisfactory, and reference to the critical editions of the text is constantly made. At a glance we can see what the readings of Alford, Lachmann, Scrivener, Tischendorf, Tregelles, Westcott and Hort, Ellicott and Lightfoot, are.

The first edition of this "Various Renderings and Readings Bible" was published in 1876, and since then the writer of this article has had it in constant use, and to a clergyman this first edition or the second improved edition is absolutely indispensable. The editors in their preface tell us: "The opportunity of the present reissue of the work as a reference Bible has been taken to make some additions and corrections, especially in the New Testament portion, in which the editors have been helped by several criticisms, public and private." It is a great pity that the same pains were not taken to improve the notes on the Old Testament. We find here scarcely any change, and the notes on some passages are altogether misleading. On that well-known passage, Dan. 4:27, "Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor," a text on which the Roman Catholic commentators lay great stress, we have the following note on the words "break off": (*Or, redeem, so Septuagint, Vulgate, Aben Ezra, Hitzig, and Zöckler*). This is all; what is the natural inference? Why did not the editors cite the authorities in favor of the Authorized Version, as they do in all other disputed passages?

If it was carelessness it was a great blunder; far better not to have added a note at all. They might, too, have added to those who favored "redeem" as the translation of the Chaldee word פָּרַק (*p^rak*), the names of Saadia, Bertholdt, De Wette, Gesenius, and Roman Catholic commentators in general; but by all means the editors should also have stated that Rashi, Geier, Hävernick, Lengerke, Kranichfeld, Keil, Stuart, and hosts of others, adopt the "break off" of the Authorized Version.

But the very fact that the work bears such criticism only proves its value. The merits of this "Variorum Bible

for Bible Teachers " need but be known to be appreciated, and to every reader of this article, we say—no matter how many copies of the Bible you have—buy the "Variorum Bible." R. F. W.

Bible Commentaries.*

At no time in the history of Christianity has so much attention been paid to the study of the Bible as in the present, nor have "helps" ever been so numerous. In this multiplicity of books on the Bible, wise is the man who can make the proper selection.

In general, commentaries may be divided into the *critical* and the *popular*. The work before us belongs to the latter class. The text of the Authorized Version is so arranged that it will to some extent supply the place of a "Paragraph Bible" to those who aim at an accurate study of the Holy Scriptures, and there is this advantage, that the "Poetical Books" are printed in parallel lines. In the New Testament, quotations from the Old Testament are printed in thick type. The merit of this commentary depends (1) partly on the scholarship and literary experience displayed by the various authors who prepared the notes on the different books, and (2) partly on the chaste appearance of the volumes themselves, (3) combined with their marvellous cheapness. The notes on the *Pentateuch* have been prepared by Rev. W. R. Churton, Fellow of King's College, Cambridge; Rev. J. M. Fuller, Vicar of Bexley, Kent, and Rev. W. H. Davey, Vice-Principal of St. David's College, Lampeter. The first has written the commentary on Genesis, and Exodus chap. 1-20. He has done his work well; and his quotations from the early Church Fathers are especially valuable and suggestive. Great prominence is also given to the types of the Old Testament. We do not know whether this is his first attempt, but the author very happily avoids the three great defects of so many commentaries: (1) prolixity; (2) detailing various opinions, without sifting them; and (3) dwelling on the *easy* and evading the *difficult passages*.

* The Old Testament according to the Authorized Version. With a brief Commentary by various authors.—The *Pentateuch*. With Maps and Plans. 1876.—Historical Books. Joshua to Esther. With Maps and Plans. 1877.—Poetical Books. Job to Song of Solomon. 1878.—Prophetical Books. Isaiah to Malachi, 1880.—The New Testament of our Lord and Saviour Jesus Christ. According to the Authorized Version. With a brief Commentary by Various Authors.—The Four Gospels. With Maps and Plans. 1880.—The Acts, Epistles, and Revelations. With Map. 1880. London: Society for Promoting Christian Knowledge. New York: James Pott, 12 Astor Place. Volumes sold separately. Price \$1.50 a volume.

Of the work of Rev. J. M. Fuller, who writes the commentary on Exodus, chap. 21-40, Leviticus, and Numbers, it may be sufficient to state that it compares favorably with his excellent commentary on Daniel, in the "Speaker's Commentary." In the treatment of the typical parts of the law, the author is very happy in introducing very full quotations from Mr. Juke's "The Law of the Offerings." To Mr. Fuller we also owe the "General Introduction" to the "Poetical Books."

Rev. W. H. Davey has prepared the notes on Deuteronomy and Joshua. To Dr. Thornton we are indebted for a lucid exposition of the Book of Judges, and he also furnishes us with a literal version of the "Song of Deborah," "a grand specimen of early Hebrew poetry, breathing a spirit at once of high courage and earnest piety, such as we might expect to find in a poem composed by a prophetess under Divine guidance." Rev. C. J. Elliot, who has given us some good work on Pss. 91-99, 141-150, in the "Speaker's Commentary," has given us valuable notes on Ruth, 1 and 2 Samuel.

The commentary on 1 and 2 Kings, 1 and 2 Chronicles has been written by Right Rev. Lord Arthur Herve, Lord Bishop of Bath and Wells, who prepared the notes on Judges, Ruth, and Samuel in the "Speaker's Commentary." Rev. E. P. Eddrup is the author of the notes on Ezra, Nehemiah, Esther, and the Song of Solomon; Rev. Dr. Barry edits Job; Rev. Peter Young, the Psalms; Rev. W. H. Phillot, Proverbs; Rev. Dr. Currey, author of the commentary on Ezekiel in the "Speaker's Commentary," writes the notes on Ecclesiastes and the Book of Revelation.

Of those who have worked on the "Speaker's Commentary," we find also the names of Dr. Payne Smith (Isaiah), Dr. Kay (Ezekiel), the late Rev. Bullock (Daniel). Rev. Deane edits Jeremiah and Lamentations. The Minor Prophets are divided among Rev. Woolcombe, Dr. Bailey, Rev. Curteis, and Rev. Churton.

The commentary on the Gospels is prepared by the Right Rev. Walsham How, D.D., and is so arranged that each heading of a principal section is accompanied by a reference to the parallel passages in the other Gospels, thus answering the same purpose as a *Harmony*.

Rev. Benham prepares the notes on the Acts of the Apostles, and the commentaries on the different Epistles are written by Dr. Moberly, Lord Bishop of Salisbury, Dr. Woodford, Lord Bishop of Ely, Dr. Thorold, Lord Bishop of Rochester, and Canon Ashwell, Principal of Chichester Theological College.

The scholarship of the work is exact, while at the same time divested of learned parade; it is strictly orthodox and eminently churchly—a commentary that ought to be in the library of every churchman, and especially in every parish library.

Taking all things into consideration—scholarship, terseness of expression, practical instruction, and *price*—this commentary takes the very highest rank among works of its kind. Indeed, it is safe to say that the work before us *is the best commentary on the whole Bible for general use* that has as yet appeared.

R. F. W.

Apocrypha.*

THIS volume is issued as supplementary to Lange's "Commentary," and forms vol. xv. of the Old Testament. Lange's "Commentary," translated, enlarged, and revised under the general editorship of Dr. Schaff, assisted by leading divines of the various evangelical denominations, is the most comprehensive and exhaustive work on the whole Bible ever published. It is now completed in twenty-five large royal octavo volumes.

Since the Bible societies have ceased to circulate the apocryphal books of the Old Testament, it has been difficult for the ordinary student to obtain them, and it was a happy thought of Dr. Schaff to finish his work by issuing as a supplementary volume, a revised version of the Apocrypha, with critical and historical introductions and explanations.

The work was intrusted to Dr. Bissell, well known as the author of a scholarly work on "The Historic Origin of the Bible," and whose labors for several years on the Apocrypha, both during his residence in Germany and on his return to this country, have well qualified him for his task. The author has given us a very scholarly production, and the book will be welcomed by all biblical students as a most important contribution to exegetical literature.

Though these books do not belong to the Hebrew Canon, and were written after the extinction of prophecy, still they have great historical value, and explain the rise of that condition of the Jewish people which we find at the time of Christ; and the publication of this volume, with its historical and critical notes, giving the results of careful, scholarly research, and yet in a form sufficiently popular for the use of intelligent laymen, is very timely, especially when

* The Apocrypha of the Old Testament, with Historical Introduction, a Revised Translation, and Notes Critical and Explanatory. By Edwin Cone Bissell, D.D. New York: Charles Scribner's Sons, 743 and 745 Broadway. 1880. 8vo, pp. 680. Price \$5.

we take into consideration the feverish activity everywhere seen in the examination of "What is the truth?"

In a very full "General Introduction," the author gives us a review of Jewish history in the Persian and Grecian periods, and also an account of the origin, character, scope, and history of the apocryphal books. Then follow the several books of the Apocrypha, with scholarly historical introductions, a revised translation, and notes critical and explanatory.

Two appendixes are added, the first containing the second book of Esdras, which for critical reasons was omitted from the body of the book, and the second, containing some critical notices of the leading works of the Old Testament Pseudepigrapha, including "The Book of Enoch," "The Sibylline Oracles," "The Apocalypse of Baruch," "The Psalms of Solomon," "The Assumption of Moses," "The Ascension of Isaiah," "The Book of Jubilees," and "The Testaments of the Twelve Patriarchs." Last, but not least, is a full list of authorities, which is of especial interest to every scholar.

This edition of the Apocrypha of the Old Testament will supersede all others, and is indispensable to clergymen and to scholars in general.

R. F. W.

The New Testament.*

It is a positive pleasure to examine such a beautiful specimen of typographical art. With such helps at hand, our children and many "children of larger growth" will take a greater delight in the study of God's Word.

The illustrations, which are quite numerous, are edited by W. M. Thomson, D.D., author of "The Land and the Book," and are drawn from original photographs taken for him, or from photographs selected and arranged by him, or from illustrations in standard works of reference.

Such illustrations as the "Sheepfold," p. 120; the "Street called Straight," p. 345; the "Wall of Damascus," p. 348, impress the mind more vividly than the most elaborate verbal descriptions. We would call especial attention to the illustrations on pp. 218, 219, entitled "Myrrh,"

* A Popular Commentary on the New Testament. By English and American Scholars of Various Evangelical Denominations. With Illustrations and Maps. Edited by Philip Schaff, D.D., LL.D. Vol. II. The Gospel of St. John. By Prof. William Milligan, D.D., University of Aberdeen, and Prof. William F. Moulton, D.D., De Lees College, Cambridge. The Acts of the Apostles. By D. S. Howson, D.D., Dean of Chester, and Canon Donald Spence, Rector of St. Pancras, London. New York: Charles Scribner's Sons. 1880. 8vo, xxxvi. 577. Price \$6.

"Aloes," and the "Rock Tombs," accompanying the text of John 19:38-42.

The maps, which have been prepared under the supervision of Professor Arnold Guyot, LL.D., of Princeton, are models of typographical clearness.

We have carefully tested this volume on some of the more difficult passages, and everywhere find a master's hand. The authors of the notes on the Gospel of St. John, in their introduction, have stated the principles which guided them in their work. "Our main . . . effort has been to ascertain the meaning of the words before us, and to trace the thought alike of the writer himself and of the great Master whom he sets forth. In doing this we have endeavored to bestow more than ordinary care upon every turn of expression in the original, upon every change of construction, however slight, effected by prepositions, tenses, cases, or even order of words. . . . Under a deep sense at once of the difficulty and responsibility of our task, we have submitted every question to independent investigation; and the results, very often different from those of our predecessors, must be left to speak for themselves. . . . In no single instance have we consciously passed by a difficulty that we ourselves felt. . . . In the translation of the text we have aimed at correctness rather than ease of continuous expression; and if (in this respect differing from the first volume of this Commentary) we have almost always given a full translation at the head of the notes, the reason is easily explained. It seemed desirable, where not only every word, but even the order of all the words is important, that the reader should have the complete sentence directly under his eye."

Nobly has this work been accomplished. The whole tendency of the critical notes accompanying the text of the Authorized Version is to prepare the minds of intelligent readers for a favorable reception of the Revised Version of the New Testament. We must confess that a peculiar sensation crept over us when we noticed the omission of St. John 7:53-8:11 (the woman taken in adultery), and found, instead of it, the simple statement, "For remarks, see the close of this Commentary." We knew that "the almost unanimous voice of modern criticism pronounces the narrative before us to be no genuine part of the Gospel of John;" that "the section is wanting in the oldest and most trustworthy mss. of the Gospel, and in several of the most ancient versions;" that "it is passed by without notice in the commentaries of some of the earliest and most critical Fathers of the Church;" that "it is marked by an unusually large number of various readings—a circumstance always

highly suspicious ;" that " it interrupts the flow of the section where it occurs," and that the " mss. which contain the section introduce it at various places." Still, we were at first somewhat surprised that the passage was not inserted, at least in brackets, in its accustomed place. This is by far the most perplexing question of textual criticism pertaining to the Gospels, and as it has to be decided it might as well be done now as at any other time. Modern criticism allows that it is a true record of what really took place, but at the same time the external evidence is most positive that it was not written by St. John as a part of his Gospel.

After a very careful consideration, we think that the authors of this Commentary on John have done wisely in omitting this section, thus paving the way in the popular mind for the reception of the Revised Version.

On the " Acts of the Apostles," Dean Howson and Canon Spence have given us a model Commentary. In our judgment it is one of the best popular commentaries on Acts ever published. As an example of analysis we would especially cite the description of the character of Cornelius, on Acts 10 : 2. With such an exposition at hand, no wonder that the " Acts of the Apostles" shine with a brighter lustre.

R. F. W.

The Gospel of St. Luke.*

IN the present volume Bishop Burgess appears before the Church in a somewhat new light. He had for many years been well known as a scholar, poet, and divine. He now claims a place as a critic and commentator on one of the four Gospels. Loving hands have done a good work in publishing, after his departure, this illustration of the excellent judgment of the first Bishop of Maine, of his reverent tone and spirit, and of his skilful presentation of facts and incidents in the Gospel narrative as recorded by St. Luke. He asserts the divine inspiration and authority of Holy Scripture with no uncertain or hesitating voice, as the manner of some is in these days. He has also bestowed especial pains in inquiring into the various sources whence St. Luke obtained his " perfect knowledge of all things from the very first." Indeed this forms the most striking if not the most valuable feature of the work. There are, however, a few points open to criticism. The good bishop has arranged

* The Gospel of St. Luke, with Critical Notes. By George Burgess, D.D., First Bishop of Maine. Also, Six Charges delivered to the Clergy of his Diocese (now reprinted by particular request). New York : Anson D. F. Randolph & Co. 1880. 12mo, pp. 481. Price \$1.75.

his comments and discussions in sections, 121 in all. But he has given no notation of chapter and verse of the text, and has translated the original anew. Often his rendering is an improvement on the Authorized Version, while at the same time it must be acknowledged that he has, more frequently than we wish he had, changed the English in common use, where no adequate reason can be urged therefor. We note these things in justice to our readers, but we do not desire to press them to the disparagement of the substantial value of the work as a whole.

The editor of the present volume (Mr. Storrs) has judged wisely in including in it Bishop Burgess's six charges to the clergy of his diocese. These were delivered in compliance with the canon, one every three years, from 1850 to 1865. They are clear enunciations of Bishop B.'s position and principles in regard to the great questions of which they treat; and whatever difference of opinion may exist in the minds of some as to the ground taken by the author on certain points, there is no one, we are sure, who can doubt his entire sincerity, his enlightened zeal, and his substantial loyalty to the Catholic faith, as taught in the ancient creeds, and ever held by the Church of God.

J. A. S.

Jonah, the Self-willed Prophet.*

THIS is a popular exposition of the unique episode in Hebrew missionary endeavor, rendering immortal the name of one of the Minor Prophets. "Self-willed," Jonah was; but to him came no vision like that afterward vouchsafed to the more favored yet demurring St. Peter. And was it not a Divine appointment which held our hero's people Israel aloof from other nations? (Comp. p. 199.) Then how consistent, at least, their continued aversion to proselyting. Let us never forget to put ourselves in the place of the ancients, rather than fancy them in our own. The volume before us, clear in type, with ample page and occasional wood-cut, opens with a literal translation—in places almost a transliteration, to the disregard of idiom—e.g., "The ship thought to be broken;" "The gourd which the son of a night was." The "Exegetical Notes," followed by the "exposition" at length, may indeed answer questions which a cragged literalism knocks out of one. And there is, we confess, a *sort* of philosophy in this method, so that it may sometimes be warrantable in a running commentary. But it seems hardly admissible to throw mere verbal ren-

* *Jonah, The Self-willed Prophet, etc.* By Stuart Mitchell, D.D. New York: Anson D. F. Randolph & Co. 12mo, pp. 247. Price \$1.25.

dering into the relief of a new English text, even if only tentative, and this particularly in the case of so artless a composition as that of Jonah. Once inside the vestibule, however, we find an altogether fair and telling exposition. To deal a moment with details: The noble word Catholic (p. 72) should not even once be identified with the narrower and so uncatholic as well as less comely epithet Romanist. Again, ecclesiastical and churchly (p. 200) do not mean the same, and certainly "sectarianism" is the very opposite of true churchliness. The using of the lot is fairly discussed by our author (p. 95). Jonah's prayer, we think, needs nothing rationalistic (p. 149), to explain its composition. From the prayer itself an inference is drawn which makes in favor of forms of prayer equally with set forms of praise (p. 150). "The Hebrew Missionary" (Nashville, 1856)—a good, though briefer, practical comment on Jonah, from the same standpoint, the so-called "evangelical"—must yield to Dr. Mitchell's production as affording the light of later research. Notwithstanding an occasional homely plainness, the excellence of the real work, the exposition proper (which, by the way, almost constantly refers to the received version) will cause regret that the author did not spare himself the no little labor, which even an accomplished Hebraist could no more than have made available in the shape of an improved English text. Had it antedated his work, perhaps the expected revision might have answered his wish.

J. H. A.

Archbishop Trench's Hulsean Lectures.*

It is with much pleasure that we call attention to this new edition of the Hulsean Lectures of 1845 and '46, on "The Fitness of Holy Scripture for Unfolding the Spiritual Life of Men," and "Christ the Desire of all Nations, or the Unconscious Prophecies of Heathendom." Archbishop Trench has proved himself to be a benefactor to the clergy, and laity as well. He is one of the most voluminous of living divines, and the many-sidedness of his mind, and the careful and thorough training he received, together with his profound acquirements in theology, history, philology, and the *belles-lettres* in general, establish his right to the appellation we give him. The present is no new volume, and therefore does not require, on our part, any special pointing out of its merits. They who

* The Hulsean Lectures for MDCCCXLV. and MDCCCXLVI. By Richard Chenevix Trench, D.D., Archbishop of Dublin, Chancellor of the Order of St. Patrick. Fifth edition, revised. London: Macmillan & Co. 1880. 8vo, pp. 272. Price \$2.25.

have read and studied it, in the course of the years which have elapsed since the first issue of the Hulsean Lectures, know full well its value, and how much of aid and comfort it has afforded them. But those who have not yet possessed themselves of the work, we urgently advise to do so, as soon as may be, being confident that they will find it to be all and more than we here affirm it to be. It abounds in learning, but not the showy learning which we meet with in some books of considerable note. It is full of the rich results of learning in God's Word and the study of the fathers and doctors of the Church in early as well as later times. Therefore, we commend it unhesitatingly to all students of Holy Scripture, whether they be those charged with teaching and guiding the people, or those who reverently search into the oracles of God for their own edification and growth in grace.

J. A. S.

Fausset's Bible Encyclopædia.*

IN this work the author has aimed to put within the reach of all Bible students, learned and unlearned alike, the fruits of modern criticism and research, and at the same time to set forth briefly and suggestively those doctrinal and experimental truths which the Written Word itself contains. The labors of the Palestine Exploration Society, which have thrown fresh light on many obscure questions of sacred topography and history, the results of our most eminent oriental scholars, who have of late deciphered the hieroglyphics of Egypt, the cuneiform inscriptions of Babylon and Assyria, and the archaic characters of the Moabite Stone, the discoveries at Ephesus, of Midian and its mines, of Rome and its catacombs—all these valuable additions to our knowledge, in so far as they elucidate the sacred volume, have been embodied in this Cyclopædia. At the same time the commentators, ancient and modern, English and German, have been carefully consulted, and the results of reverent criticism given, in respect to difficult passages. The index is unique in its character. It is so arranged as to give all the books and almost all the chapters in the whole Bible, in consecutive order with references to the articles which illustrate them; thus, by consulting the index on any passage of Scripture, the student will immediately find the article which will afford him the information that he is seeking.

* The Englishman's Critical and Expository Bible Cyclopædia. Compiled and written by the Rev. A. R. Fausset, M.A., Rector of St. Cuthbert's, York, Joint Author of the "Critical and Experimental Commentary." With over 600 illustrative wood-cuts. Philadelphia: J. B. Lippincott and Co. 8vo, cloth, pp. 753. Price \$5.

For the private student of the Bible, and especially for teachers in the Sunday-school, this work is invaluable; and if clergymen knew its value—how much information is condensed in a few columns—a copy of it would be found in every rector's library. As is natural, the theological views of the author show themselves in the doctrinal articles. We highly commend this book for its intrinsic merits.

R. F. W.

II. SYSTEMATIC THEOLOGY.

Philosophy of Religion.*

To properly review this book would impose a task of more than ordinary labor. The difficulty is not because of its thought, rhetoric, or logic. In style, elevation of tone, direct reasoning, and proofs of culture it is eminently satisfactory. But it includes, in its breadth of treatment, so many mooted questions in philosophy, science, and religion—is so elaborate and scholarly in its affirmations and denials, is rendered so complex by its examination of theories in physical and moral science—that a simple and lucid analysis of the methods of the author is scarcely possible. To briefly characterize the book as revolutionary of much that has been accepted as established in psychology, and as detracting from the force and significance of the arguments employed in natural theology, would be an injustice, inasmuch as the writer, so far from showing antagonism to religion, is committed by the very nature of his theses to fortify its claims. Again, some of the most acute analysis and forceful logic of the book are brought to bear in the refutation of the materialistic assaults of Spencer, Tyndall and Huxley upon revealed religion.

But while the object of the writer is clearly stated to be a presentation of the possibility of a "scientific treatment of religious ideas and a philosophy of God and divine things," the method is so Hegelian in its technics and reasoning that much of it bears the semblance of logical *destruction* for the mere sake of *reconstruction*. We know of no school of thought to which Dr. Caird conforms. Certainly he has abandoned the old philosophic faith of

* An Introduction to the Philosophy of Religion. By John Caird, D.D., Principal and Vice-Chancellor of the University of Glasgow, Scotland. New York: Macmillan & Co. 1880. 8vo, pp. 358. Price \$3.

Scotland, and we fear that in endeavoring to wed continental psychology with evangelical truth, the result is a hybrid under the generic term *Monism*, or "absolute truth." In saying this, we also freely express our high admiration for the versatile ability and attainments shown throughout the whole book, and would commend it to all lovers of philosophic thought.

We will endeavor to give the drift of the general treatment, by a somewhat orderly collation of the successive topics passed under examination. He first defines and defends the function of philosophy, and insists upon the competency of Reason in the province of Religion. He examines the alleged distinction of the provinces of science and religion, based upon the "Knowable and the Unknowable," or the "relativity of knowledge," as an objection to the scientific treatment of religion. The logical conclusion from this theory he insists is the non-existence of the Absolute, giving no room for Mr. Spencer's "undefined consciousness of the Absolute," and making the "worship of the Unknowable an impossible attitude of mind."

The *second* objection to the "scientific treatment of religion" is "the immediate or intuitive nature of religious knowledge." The former objection was based on the principle that "thought is essentially subjective and finite, and therefore incapable, unless it transcends itself, of attaining to the knowledge of that which is infinite and absolute." *This* differs from *that* in that the objects of religious thought are not regarded as incognizable, but are held "to be cognizable only by an organ other than reason or self-consciousness intelligence." He examines the genesis of this doctrine, and traces it to a "reaction of pious feeling from rational thought." From "the seeming incertitude, narrowness, and inadequacy of rational thought, the spiritual mind in simple faith and communion with God seems to be in immediate converse and to know God, and divine things, not by the intermediation of any process of proof, but by a revelation of their presence which is beyond the reach of doubt." "The understanding disturbs the intensive serenity of simple faith." But "it is not the aim of philosophy to produce direct religious results." "Intuitive knowledge is not really immediate." "Appeal to consciousness not rejected by philosophy." "Intuition not the only resource from Sensationalism and Empiricism." "Even over what have been deemed our primary beliefs, it is possible to extend the domain of reason without depriving them, in one point of view, of their primary and fundamental character."

The *third* objection: "From the authoritative nature of religious knowledge as given in a positive revelation." His

answer is that "Revelation is the necessary presupposition of religion, and does not exclude the activity of reason." "No such absolute dualism between reason and religion has ever been maintained save as a rhetorical exaggeration on the part of religious writers, or as a form of covert cynicism or sarcastic device for the insinuation of doubts which could not be openly expressed." "That which is most honoring to God, is at the same time that which is most ennobling to man—the idea of a revelation which addresses itself, not to the ear or the logical understanding only, but to the whole spiritual nature, which does not constrain us mechanically to receive the truth, but enables us to know it, which does not tell us merely what God would have us believe, but raises us into conscious sympathy with *His* mind and will." Again, "the authority which appeals to reason in proof of its rights commits itself, so to speak, to be essentially rational." "Finite reason could not discover these doctrines, nor even, when discovered, can it comprehend them; but it does not contradict them." "But if the contents of Revelation are not regarded as above reason, inasmuch as nothing that is absolutely inscrutable to reason can be made known to faith, and inasmuch as it is only because the content of a revelation is implicitly rational that it can possess self-evidencing power or exert any moral influence over the human spirit, then human reason not only *may* seek, but *ought* to seek all the light which reverent and thoughtful investigation can throw on what claims to be a revelation."

The foregoing may be called the *negative* side of the treatment—viz., an answer to the objections urged against the possibility of constructing a science of religion. The remaining portion of the book is occupied with the *positive* side, and is developed by the discussion of inter-related topics all converging to the proof of the possibility premised. Our space will not permit even a summary of each chapter, but we will endeavor to so state the topics, in their order of treatment, as to convey some idea of the force of the argument.

Chapter 4. The necessity of religion. (a) Definition of the necessity. It is not a necessity for the individual, nor a necessity of elements common to all religions. The transcendence of the finite and relative and the elevation of the finite spirit into communion with an Infinite and Absolute Spirit is a thing included in the very nature of man. The finite mind not only *may* but *must* rise to the knowledge of God. (b) Inadequacy of materialistic theories. (c) A potential Infinitude involved in the nature of mind, and presupposes an ultimate unity of knowing and being.

Chapter 5. Proof of the existence of God. 1. Cosmological; 2. Teleological; 3. Ontological. An examination of these as steps of the process by which we rise to the knowledge of God.

Chapter 6. The religious consciousness—its nature. (a) Based on man's intelligent nature; (b) Religion must contain an element of knowledge distinctive from feeling or faith.

Chapter 7. Inadequacy of religious knowledge in the unscientific form. Chapter 8. Transition to the speculative idea of religion. Chapter 9. The religious life. Relation of morality and religion. Chapter 10. Relation of the *philosophy* to the *history* of religion.

In the three last chapters the distinctive Hegelian trend of the author is observable. It would be a vain effort to attempt to give a clear idea of his ratiocination by an enumeration of the division and subdivision of topics, although, in these same chapters, the argumentative strength, mental ingenuity, and literary versatility of the author are best exhibited. We have read the book with great pleasure and profit, and can honestly commend it to all who love, betimes, to ascend to an elevated plane of thought. Although we find in it salient features that are objectionable to us, yet we regard it as a most complete refutation of every materialistic genesis of life and mind and *that* we denote as the emphatic merit of the book. E. F. S.

What is of Faith as to Everlasting Punishment?*

THE venerable Dr. Pusey, now in his eighty-first year, and for more than half a century Canon of Christ Church and Regius Professor of Hebrew in the University of Oxford, writes with no apparent failure of vigor or clearness of conception and expression. The present volume is in reply to a challenge, as he regards it, and he takes up the challenge and disposes of it in his own peculiar way. Farrar, in his sensational volume, "Eternal Hope," characterized by Dr. Pusey as "a book of unhappy popularity," dwells upon four points—viz., 1. The physical torments, the material agonies of eternal punishment; 2. The supposition of its necessarily endless duration for all who incur it; 3. The opinion that it is incurred by the vast mass of mankind; and, 4. That it is a doom passed irreversibly on

* What is of Faith as to Everlasting Punishment? In reply to Dr. Farrar's Challenge in his "Eternal Hope," 1879. By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. Third Edition. London: Parker & Co. and Rivingtons; New York: Pott, Young & Co. 1880. 8vo, pp. 306. Price \$1.25.

all who die in a state of sin. Dr. Pusey clearly points out that the material fire and the corporeal worm are no matter of faith, in either the Eastern or Western Church. One may believe it, as he avows that he does, or understand it to be the agonies of remorse, and never-ending despair, the eternal separation from God and the light of His presence. He also sets aside the third point, as a gross assumption, on Farrar's part, of knowledge in respect to the secret things which belong to God, and as really the shocking outgrowth of rigid Calvinism in its most repulsive form. He further pronounces the fourth point to be a misconception on Farrar's part, because in his, Dr. Pusey's view, the custom once prevailing of prayers for the dead necessarily involves the belief in some possible change in the condition of the departed. And he affirms (let it go for what it is worth) that "the extrusion of these prayers from our Prayer Book was owing to the unhappy declension toward the end of the reign of Edward VI. They are still legal, although publicly the departed are only tacitly included in the emphatic words, 'we and all thy whole Church.'"

Having thus cleared the ground of extraneous matter, Dr. Pusey enters upon the consideration of the real point at issue—viz., the eternity or never-ending pains of hell. He shows that *αἰώνιος* is always used of eternity in the New Testament, and that Christians generally have always entertained the belief that the declaration of the eternity of punishment rests upon this word *αἰώνιος*. Farrar's "palmary argument" in regard to Gehenna, that the Jews understood it to mean twelve months' punishment, and that as they did not believe in everlasting punishment, so our Lord *must* have spoken according to their meaning, is met by a distinct and unqualified denial: "Dr. Farrar is wrong in the principle and in the fact." The Jews *did* believe in eternal punishment, as he shows quite at large by numerous quotations from ancient Jewish books, and the Talmud *does* teach the same thing, as he also shows. One may be tolerably sure that Dr. Pusey is right in this matter, for Farrar, though showy and rather pretentious, is no match for the erudite professor in Hebrew and rabbinical learning. Dr. Pusey concludes the discussion in this part of the volume by giving his interpretation of 1 Cor. iii., that *all* were believed of old to pass through the fire in the day of judgment, the wicked only to perish in it; that there is a comfort in the belief of a purifying process after death; and that this belief is held by many among Protestants, who, though they reject Roman purgatory, yet are willing to credit the existence of some place and time of purgation in the world to come.

There is added to the volume an Appendix (of 162 pages),

very full and valuable, treating of—1. The condemnation of Origen in the Fifth General Council, with the witnesses of this; 2. The testimony of martyrs to the belief of everlasting punishment; 3. The witnesses to the belief in eternal punishment in writers of the early centuries. This list begins with St. Ignatius, and includes the great Greek and Latin fathers, and very many of less note, 84 in all.

J. A. S.

III. HISTORICAL THEOLOGY.

Butler's History of the Book of Common Prayer.*

IN these days any work connected with the Book of Common Prayer is eagerly welcomed, and more intelligently examined by both clergy and people than in any former period of our history. This modest volume of Dr. Butler's will share in this interest, not so much because of any new information given by it, as because there is in it a collection, conveniently arranged, of the many facts concerning the Prayer Book which the majority of churchmen have not time or patience to search out and arrange for themselves. The object of the book the author tells us in his preface, is not to vindicate doctrine but to give a "complete history" of the "Book of Common Prayer," and to explain in detail its offices and rubrics.

As to the first object mentioned, it does not seem to us that 136 pages can be said to give sufficient room for a history of the book, which can be justly entitled "complete," nor can we subscribe to the idea that the history of the Prayer Book really begins with Edward VI.

Yet it would be perhaps hypercritical to fail to accept the phraseology of the author as sufficiently exact for all practical purposes. Part I. is a very clear and well arranged statement of the successive steps in the history of the Prayer Book, from the time of Edward VI. to the present. The condensation of so many facts evinces much labor, and the references alone betoken an immense amount of reading. We have marked several passages of special interest, but must be content to quote but one or two. One is particularly noticeable as bearing upon the subject of Liturgi-

* History of the Book of Common Prayer. With an Explanation of its Offices and Rubrics. By Rev. C. M. Butler, D.D. Philadelphia: Claxton, Remsen & Haffelfinger. 8vo, pp. 290. Price \$1.50.

cal Enrichment, for which a committee was appointed at the late General Convention.

Speaking of the occasional services and prayers in Queen Elizabeth's reign, the author says (p. 41): "During this reign more than forty forms of prayer and service, most of them public, were set forth on the authority of the Queen. Among them were 'sundry Godly prayers,' to be used for 'sundry purposes.' . . . Many of these prayers are most admirable; and it is to be doubted whether the Church has not lost much, and failed in full duty to the spiritual interests of her children, by the omission of these prayers from her liturgy." And then follows a suggestion which very many are ready to accede to, but so few seem willing to carry into practice.

"If our churches were open at certain hours of the day when there is no public service, and persons were permitted to step in for a brief period, and offer up, in the quiet house of God, such petitions as their sins or sorrows or necessities prompted, we cannot doubt that, availing themselves of the aid of these fervent prayers, multitudes would be comforted, and strengthened, and quickened to renewed consecration. Especially does this remark apply to those poorer classes, who in their narrow homes, burdened with cares and toil, can so seldom find time or place to offer up the prayers of which their hearts are full, but which they cannot shape into full expression. The Church of Rome teaches us a good lesson in this respect; one of the most touching sights to be seen in her churches abroad is that of poor men and women depositing their bundles and baskets near the door, and kneeling down, with or without their manuals, for brief devotions in the sacred and silent house of God; with which there are only holy associations, and where there is nothing to mar or interrupt their devotions. *It is questionable whether the present excessive multiplication of services for the people (though with them) will tend so much to edification as would a diminished number with an opportunity for prayer by the people, with such aids as these or other 'Godly prayers' would furnish, to give expression to their individual supplications, and praises, and intercessions.*"

With reference to the revision or enrichment of the Prayer Book it is interesting, too, to read the names (given on page 79), of Archbishops Tillotson, Secker and Sumner; the Bishops of Llandaff, London, Durham, and others, deans and authors of note, all more or less favorable to the idea of revision.

We are glad to see that on page 63 Archbishop Laud is relieved of much unfair criticism. Dr. Butler says of him that "the changes in the Prayer Book issued during his

supremacy follow no regular rule, and there is no authority for attributing them to him ;" and Perry is quoted as saying, " The innovations of Laud were not, as is sometimes vaguely charged, changes of rubrics or expressions in the Prayer Book ; but in the new position of communion-tables altar wise, and in the addition of much ceremonialism in the prescribed offices of the Church."

In chapter ix. Dr. Butler gives a full resumé of the vexed question of the extent and limitation of ritual law and liberty in the Church of England, and after a careful reading and consideration of that chapter we confess a profound conviction that he has stated the case honestly, calmly, clearly, and conclusively, as far as the Church of England is concerned. The only escape from the law and legal interpretations as lately put on record must necessarily lie in the denial of the jurisdiction of the Court of Arches, and of the Privy Council ; a means of escape of which many have availed themselves and are bearing the penalty with more or less equanimity.

In chapter x. the positions of the Lord's Table and of the priest, and the proper vestments to be worn, are considered. We are sorry that Dr. Butler has adopted in his titles and in the text, the term " eastern position " instead of eastward. The former conveys to a churchman a different idea from the latter, and the difference is wide, viz. : between a position east of the table facing west, and a position west of the table facing *eastward*.

As to the argument, it is as strong as the argument for the north end, etc., can be made ; but we doubt whether the advocates of either side can ever be convinced by their opponents ; for, after all, the doctrinal reasons are above, behind, and below all rubrics, postures, or positions ; and, as Dr. Butler justly observes, the doctrinal reasons for the eastward position " are, of course just those which constitute a reason for resisting it on the part of those by whom it is disapproved."

But surely some exception might be taken to a statement on page 114. The author asserts that the fourth rubric of the Communion office, in the English Prayer Book " specifies the *north side* of the table as the place at which the *whole service* shall be performed." (Italics ours). But this is as wonderful an assumption as can well be imagined. It is giving to this rubric a force which is given nowhere else in the Prayer Book to any single rubric. We universally interpret a rubric to govern until another rubric changes the rule—and then the second governs until we reach the third, etc.

Now, by what right do we interpret this one rubric as

dominating all that follow in the office for the administration of the holy Communion? On the contrary, it governs only so far as it claims to govern, viz. : till the minister is bidden to turn to the people and rehearse the ten commandments, and if the answer be made that he thereby does not leave his place at the north side, the same answer cannot be made if a second clergyman be present and reads the epistle from the "Epistle side." If the position must remain the same, the rubric is broken, unless he reads the epistle from the Gospel side. At the sermon also, permission is not given to the minister to change his place, but that he has done so is implied in the words, "he shall return to the Lord's table and begin the offertory." If the offertory is to be read only from the north end, how many clergymen obey the rubric? And must not the alms be presented from the north end, according to this construction of the dominating force of the opening rubric? So all through the office it seems to us, the minister is really left to the great rubric of propriety as interpreted by ancient and catholic custom, as to the exact place at which he is to stand, viz. : at the north side when the rubric distinctly indicates it, on the epistle side for the epistle, and on the Gospel side at the Gospel, in the pulpit for the sermon, somewhere in the chancel at the offertory, in the midst of the altar for the presentation of the alms, and the placing of the "oblations," "kneeling down at the Lord's table" in front, if he wish so to do, etc. It certainly strains a rubric too much to make its influence so far reaching as Dr. Butler indicates in the sentence quoted. A briefer answer may, however, be suggested by reminding our author that our Prayer Book allows an alternative position, namely "the place where morning and evening prayer are appointed to be said," and according to his argument, the minister who should begin the office in that place is *bound to continue there*, except in the one instance of permissive relaxations for a momentary purpose, namely to "order" the bread and wine. We do not think the inference drawn from the opening rubric is a fair one.

With regard to the idea that the consecration prayer should be said at the north end of the table because otherwise the people cannot "see" the act of breaking bread, that seems to us a very strange reason to be adduced, because in prayers the people are not supposed to be looking, least of all when all "*hocus pocus*" is distinctly disavowed by the Church.—2. "Before the people," means only in front of them, at the head of them, in their presence and behalf.—3. Elevation of the consecrated elements is almost unavoidable by this method. We have never seen the elements

so markedly, unmistakably, and for an appreciable time held up *in full view of the people*, as by those bishops and clergy who make a point of standing at the north end, or of turning round with paten or cup in hand while or after they said the words of consecration.

Chapter xi. on "Liturgical Law and Liberty in the Protestant Episcopal Church in the United States" argues very earnestly in behalf of the following proposition: "Our Prayer Book, revised and amended after that of the Church of England, embodies our faith and prescribes our practice; and only such services and ceremonies as it appoints and authorizes are obligatory or lawful in our Church."

In Part II. he explains, sometimes with too much brevity, the rubrics and services of the American Prayer Book, and has succeeded in giving the best manual yet published for popular use in this country. This commendation does not involve our agreement with the author in some points where-in there will always be more or less difference of opinion.

We are sorry to find that he places the occasional prayers *after and not before* the general thanksgiving, that he considers the evident intention of our Church is that the surplice and stole shall be used in the performance of the service, and the *gown* in preaching, that he apparently accounts the outward reverence at the Sacred Names more superstitious than edifying, etc. But on the other hand many of his decisions are particularly valuable. He expresses his strong conviction that the declaration of absolution was intended, and that too by our American revisers, to be restricted to only presbyters and bishops (p. 166). Concerning the Lord's Prayer at the beginning of the Communion Office he gives his opinion that it is to be said by the minister alone, and supports that opinion by four excellent reasons (p. 204). It is strange that congregations are so slow to recognize the significance of the Lord's Prayer in this place as the priest's preparation for the service which is to follow. Dr. Butler also shows the reasonableness and lawfulness of a credence table, and says, "The custom, therefore, of having them (the bread and wine) placed upon the table by the sexton before the commencement of morning prayer is not according to the rubric." That is very satisfactory; how disappointed one is to have the good doctor proceed (as if, looking over his shoulder, he had seen some old-fashioned brother shaking his stick at him), "*but, it has been so uniform in our Church, as to be lawful, if not unwritten law*" (p. 216). Hear it, ye sextons! you have made it lawful, although it is contrary to all propriety, and contrary to all rubric. But, as to the "eastward position," it seems that no amount of uniformity on the part of the *pastors* of the

sextons can ever make *that* lawful! It has disturbed and grieved us to see this unfortunate admission of the author. If a rubric may be broken in the interests of carelessness and irreverence, and thereby a transgression be made lawful, nay more, become *written law* antagonistic to the words of the written rubric, how much more may such a thing be done in the interest of reverence and true catholic practice. Dr. Butler puts a weapon into the hands of his opponents, and as much as tells them it is all right to use it.

A very valuable hint is given on p. 227 with regard to the consecration of more bread and wine if there be a deficiency at the administration of the Holy Communion. "In case of a deficiency, he (the priest) is required to repeat only so much of the service as may be necessary in order to consecrate either more bread or wine, as the one or the other may be needed." The author very properly uses the disjunctive "*or*" and teaches his readers, what many even of the older clergy do not seem to have learned, that to consecrate more wine does not necessitate the consecrating of more bread also, or the repetition of words referring to the element of bread only.

The subject of lay baptism is very briefly reviewed, and concluded by the assertion, based on the authority of Stephens, that "it has been repeatedly decided in the English ecclesiastical courts that Baptism, when regular in form, either by layman or heretic, is valid in the Church of England (p. 241).

Concerning the baptism of those of riper years, the position is taken that "the administration of adult baptism by deacons, though sometimes practiced, is not sanctioned, but is by implication forbidden in the ordination service" (p. 243).

In his remarks upon the Marriage Service our author has given much valuable information, and has shown his appreciation of the full significance of the rite, by the following paragraph (p. 256): "It is to be observed that the woman is to be given, not to the man, but to the minister; for the rubric adds that 'the minister shall receive her at her father's or friend's hands.' This is intended to express the sacredness of the compact, and to intimate that she is given by her father to God, and that God gives her in marriage, and provides a wife for the man as He did, at first, for Adam."

Already, no doubt, our readers are wearied with the length of our remarks. Enough has been said to show how carefully and, in the main, how well Dr. Butler has fulfilled the purpose he had in view. The faults and deficiencies which we have discovered seem to us inherent in any attempt to

explain the Prayer Book of the American Church as if that Church were an independent tree, a cutting or a seedling from a grand old tree it is true, but still an independent, national, individual tree, off by itself. Jehovah compares His Old Testament Church to a goodly vine. Our Lord calls His followers branches of the true Vine. This Church is a shoot from the Vine—its roots are the very same roots as those of the Anglican Communion, and the Roman, Greek, Oriental, and the primitive Apostolic churches—the same roots underlie them all, none is cut off from the root. And it seems to us no adequate and satisfactory explanation can be given of the rites and ceremonies of the Book of Common Prayer, which does not recognize all through it the influence of Catholicity. We think Dr. Butler's view has been too narrow, his sympathies too confined. Nevertheless we repeat our former commendation, that he has given us a better *popular* manual on the Prayer Book than this Church has yet had.

C. W.

Old Catholicism.*

THE author of this work is a Protestant divine, of the Canton Aargau, Switzerland, widely differing, as may be supposed, in not a few matters of doctrine and discipline from the Old Catholics, yet eminently fair in his representation of that reform. His claim, made in the title of the book, that he reviews Old Catholicism from the position of an historic critic, is made good in every part of his scholarly treatise. The author writes, as a Protestant for Protestants, and has his labors rewarded by a prize of a Protestant Society, for the Defence of Christianity. Nevertheless, we have a most unreserved acknowledgment from the Old Catholics themselves, how graciously and justly Mr. Bühler has dealt with them. *Der Katholik*, the official organ of the Swiss Church, in its issue of October 9th, 1880, writes, under the heading "Our Portrait," as follows:

"Mr. Christian Bühler, at present a Protestant curate in Bremgarten, Aargau, has published, under the title, 'Old Catholicism, represented historico-critically,' his Prize-treatise, crowned two years ago by the Hague Society for the Defence of the Christian Religion. He writes: 'In order to give a proper understanding and just appreciation of Old Catholicism, it is not sufficient to represent it as a movement of Reform and Protest, originated within the Roman

* *Der Altkatholicismus, historisch-kritisch dargestellt von Christian Bühler, Pfarrer. Eine von der Haager Gesellschaft zur Vortheidigung der christlichen Religion gekrönte Preisschrift. Leiden: E. J. Brill. 1880, 8vo, pp. 367. Price 60 cents.*

Catholic Church only since the Vatican Council. 'It is rather necessary to trace its roots in the past.' On the ground of these incontrovertible premises the author constructs his treatise in three main parts. The first relates to the origin, growth, and character of the present Old Catholic movement in Germany and Switzerland, undulating also into Holland, Austria, France, and Italy. The second part compares our movement with cognate events in the former history of the Christian Church—an interesting chapter, with which we shall acquaint our readers through some details. In the third part, the just claims of Old Catholicism for the present time are vindicated, and its future prospects considered. A rich appendix, giving the sources from which the author drew, and various extracts, conclude the industrious work."

Further on the *Katholik* says :

"Also in this feature we are willing to recognize our portrait as a good likeness, that the author ascribes to us, as our conscious aim, is not only the purification of the Church, but also its reunion. Bühler writes : 'The Old Catholics have taken their stand on the foundations of the Ancient Catholic Church of the first six centuries, respectively on the decrees of the Ecumenical Councils and on the Church tradition of that period, as witnessed in the writings of the Apostolic Fathers and the Church Fathers. And chiefly on the ground of this agreement with the ancient Church they claim the name of Old Catholics. Yet they do not intend, by superseding the history of the Catholic Church of the West, only to revive that old Church, just such as it was—*tale quale*. They rather admit a development of Catholicism, an Old Catholic current, alongside of the Romish, throughout the Middle Ages and down to the present day ; and by joining themselves to it they want to perpetuate it.'"

At last the Old Catholic reviewer of Bühler's book makes this gracious return of thanks :

"Now we render to the highly esteemed author our best thanks for his sympathizing treatise. We are sure that his noble hope will not in a far future, but right soon, be fulfilled, and 'that the Christian spirit of truth, of faith, and of charity will conquer the Jesuitic spirit of lying, superstition, and fanaticism.' For we assent from our innermost soul to the Apostolic word quoted by him : 'Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest.' Let this book, then, be warmly recommended to our friends, not only for one reading, but for repeated consideration and for ready reference. In enlightening and encouraging them it will never fail."

As many of the readers of the CHURCH REVIEW may be supposed to belong to the friends of the Old Catholics, this appeal, quoted from the *Katholik*, may be hoped to have some effect on them also, if they are able to read German. Moreover, some good German scholar from the staff or the rank and file of our American Churchmen ought to come forward and translate this valuable contribution to Church history into fluent and idiomatic English. There are few modern writings of this kind so well done, and at the same time so well authenticated, and therefore so sure to gain a lasting success.

G. F. S.

Church History.*

MR. VAN ANTWERP must be credited with good intention at least, in preparing and sending forth the present volumes. He desires, he tells us, to write "a work which would contain the principles of Church History, presented in such a manner as to be attractive to all classes of readers, and merit a welcome to family and parish libraries." Church histories, he further says, are very abundant, yet ignorance on this subject is quite general in the community; so he has undertaken to prepare a history, neither too full nor too meagre, and naturally thinks that he has done so. Six of our bishops, and one Canadian bishop, have given "approvals," more or less clear and decided, of the work of Mr. Van Antwerp, and they are prefixed to the first volume.

We regret that we cannot join with the right reverend fathers in praising highly the present work. For, though the writer has gathered and put together in his own way a large mass of facts, yet we are compelled reluctantly to say that the style in which he writes is unattractive, somewhat tedious, and lacking in those graces of eloquence and those exhibitions of profound analyses of character which mark historians of the highest class. Further, Mr. Van Antwerp has omitted all references to authorities, purposely so, on the ground "that not one in a thousand readers is able or disposed to verify them when made." We hold him to be

* Church History. In three volumes. By the Rev. David D. Van Antwerp, A.M. Printed for the author by the Claremont Manufacturing Co. 12mo. Vol. I. reaches from the Ascension to the end of the seventh century, pp. 434. Vol. II. extends from the beginning of the eighth century to the close of the fifteenth, just before the Reformation, pp. 413. Vol. III. has just been issued. It contains a narrative of the Reformation and Progress of the Church of England to the end of the eighteenth century, and of the Church of Rome to our own day. The last 123 pages of this volume are occupied with a succinct account of American Church history, pp. 429. Price \$5 for 3 vols.

wrong in this, but as he expects his volumes to make their way as reading books among people in general, it is perhaps just as well as it is. Students, and those who desire to investigate more deeply and exactly will, of course, go elsewhere. The books are creditably printed, but the woodcuts used are miserable enough, considering what wonderful advances have been made in that branch of art.

J. A. S.

Fragments of Christian History.*

MR. ALLEN writes as a scholar, and in a pleasing style; and he writes, too, with a purpose, such as might be expected from a lecturer on ecclesiastical history in Harvard University, the well-known centre of American Unitarian teaching. But, as with him everything has to be seen through the colored glasses of modern Rationalism and Unitarianism, he denies, of course, the Divinity of our Lord, and all that the truth of the incarnation implies. This poison at the fountain-head flows through his entire volume, and renders it quite impossible to commend it unreservedly to our readers. He speaks with contempt of the evidence for our Lord's Resurrection and Ascension, and has the assurance to say that "no amount of testimony would be enough, to the mind of the present day, to convince men *as a new fact* (Italics, Mr. Allen's), that a body once really dead had been restored to life; still less, that it had been actually seen to pass into the sky 'with flesh, bones, and all things appertaining to the perfection of man's nature,' as the later creed declares." After the manner of Comte, he is disposed to regard St. Paul as "the real founder of Christianity." He rates Athanasius as a man of ability and great strength of will, but also as a hot-tempered, violent, revengeful man. "His attacks on his opponents are more like shrieks than argument!" And the Council of Nice is dismissed as being hardly anything more than a quarrel of bigots and fanatics, which wise men and learned men, like Mr. Allen and his fellow-religionists, can smile at, while they despise all concerned.

With these necessary deductions and cautions as to soundness of theological views and principles, the sketches of Mr. Allen may be read with interest and not without profit.

J. A. S.

* *Fragments of Christian History to the Foundation of the Holy Roman Empire.* By Joseph Henry Allen, Lecturer on Ecclesiastical History in Harvard University. Author of "Hebrew Men and Times," etc. Boston: Roberts Brothers. 1880. 18mo, pp. 304. Price \$1.50.

IV. PRACTICAL THEOLOGY.

A Grammar of Theology.*

THE Rev. Dr. Ewer's "Grammar of Theology" is by far the most complete and valuable work of the kind yet put forth on this side of the water. It is intended as a manual of instruction in Churchmanship for adults and the more intelligent youths, to be used either before or after their confirmation. Including the *questions* on the whole work it extends to 200 pages; and the more closely one examines it, the more one is struck with the fulness and thoroughness of the treatment. It opens with the proper preparation for confirmation, that preparation being threefold, 1. Of the Mind; 2. Of the Heart; 3. Of the Body. The bulk of the work is devoted, of course, to the first of the three. The doctrine of the Sacraments—the two greater and the five lesser—is set forth very freely; and here we are glad that the author has stated so clearly and fully the validity of lay-baptism, and the duty of a lay person to administer it, when no ordained minister can be had. "What God does to Man in Holy Baptism" is followed at great length by "What Man promises to God in Baptism." Let us glance a moment at what is comprehended here. "The vow of repentance" includes the classification of sins, spiritual and carnal, mortal and venial, formal and material, with the mode of obtaining remission. And on this last point the author teaches plainly: "The use of the sacrament of Absolution is not binding upon the Christian. It is one of the lesser sacraments not generally necessary to salvation." But if he voluntarily seek it, it is every Christian's privilege and his right to have it administered in his personal case. "The vow of Faith" leads to the explanation of the different forms of the Creed, and a minute analysis of its teachings, and the historical outbranching of the Holy Catholic Church, with a detail of the chief heresies that have vexed its peace, and the chief councils which have defended the faith from these attacks. There is added an outline of what the Catholic Church is to-day, and the relations of the different parts of it to each other. Of Rome we read: "Since the ninth century the Patriarch of Rome has been grasping at more and more absolute power over the Patri-

* A Grammar of Theology. Being a manual of Instruction in Churchmanship, for adults and the more intelligent youths, to be used either before or after their confirmation. By the Rev. F. C. Ewer, S.T.D. New York: E. & J. B. Young & Co. Paper, boards. 25 cents.

archal and Provincial Councils, the Archbishops, Bishops, Priests, and laity of his Patriarchate ; until now he is absolute monarch over all who are content to submit to his sway. All those features which distinguish modern Romanism from the rest of the Catholic Church, are not to be found at all in the early Church." Among the "sundry Roman errors" which are specified, we find that "she has set up and encouraged a gross idolatry of S. Mary Virgin and other saints ; not merely asking that they may pray for us, but using terms in prayers to them which ought to be used only to God." Also, that "she has set up and encouraged a gross idolatry of images and pictures and encouraged ignorant superstition in regard to some of them." Also "she teaches a kind of Purgatorial or cleansing process for the faithful departed, that was unheard of in the early Church." Also, "She uses, to sustain her new claims, forged and interpolated extracts, purporting to come from the early Fathers, which they never wrote ; so that as she mixes the spurious with the true, you cannot trust any quotation from an early Father in any popular Roman controversial book." Also, "she discourages the reading of the Bible by lay Christians." Also, "she has given her sanction, in her system of casuistry, to a 'moral code,' that in some respects is positively shocking to an unsophisticated, pure and honest mind and heart." This is surely strong enough as against Rome. Under "Obedience" is given a beautifully clear analysis of the gradations of authority, from that of parents up to that of the One Catholic and Apostolic Church. The Ten Commandments, Prayer, Confirmation, the Seven Gifts of the Spirit, the Preparation of the Body and of the Heart—all are fully treated. No one can be well trained in this book without acquiring more knowledge, and more correctly stated, than many clergymen whom we wot of. There is *no* treatise accessible which at so cheap a price, and within so moderate a compass, gives such a varied and solid body of instruction. We are sorry, however, that some errors have, in his haste, escaped the attention of the author. Merely as a specimen, on page 67, speaking of the Council of Ephesus, its president is said to have been "S. Cyril, Bishop of Jerusalem," who died forty-five years before that Council met. S. Cyril of *Alexandria* is the one meant. And on the next page, speaking of the 5th General Council, its president is said to have been "Justinian, the Patriarch of Constantinople"—Justinian the *Emperor* being the person really meant. These and similar slight errors can easily be corrected in the many editions to which we trust that this most valuable little work will run.

J. H. H.

Deep unto Deep; or, the Deeper Experiences of the Christian Life.*

In this age of scientific scepticism and of agnostic rancor, when theological and philosophical weapons are eagerly sought for the defence of the truth, such a book is significant. It does not *seem* to be opportune or to meet the exigency. We, however, are of the opinion that it is both timely and fitting. We have long thought that the best answer to infidel objections is the beauty and power and fruit of a godly life. Akin to this, in meeting and refuting either formulated hostility to the Bible, as an inspired Revelation, or specious attacks upon the consensus of cardinal doctrines, is a calm and authentic statement of what has been the experience of those who have trusted in God and in his Word, amid the temptations, bereavements, and desolation incident to an existence allied to sin and sorrow. The power of an "Endless Life" is thus brought into concrete manifestations of faith and hope, patience and joy that rebukes unbelief by the logic of facts, and silences the boasts of stoic induration by a thankful acknowledgment and acceptance of the wisdom of God's moral government.

In these relations this book is noteworthy. Although laying no claim to exceptional literary merit, it is a fine specimen of clear and direct composition, conveying by its simple English diction and its apt illustrations, vital truth to the reason, conscience and spirit of the reader. The analytic skill of the writer, which is of a high order, is supplemented by an earnest love of the truth in its practical forms, and by an evident experience of many of the phases of the Christian life which he passes under review. The author in his preface says: "My remarks fall under three heads: *First*, the statement of the case involving an examination of *spiritual depths*, especially those caused by sin, physical suffering, bereavement, desolation and temptation. *Secondly*, such illustrations of the problem of suffering as are furnished by the chief examples of sorrow in the Old and New Testaments. *Thirdly*, the solution of the problem as found partly in the Old Testament, but more perfectly and exhaustively in the fuller revelation of the New."

We know of no statement more concise, and yet full and satisfactory, of the Providential design and legitimate results of suffering or affliction; and neither do we know where to look for wiser counsel as to the methods of profiting

* *Deep unto Deep*. Being an inquiry into some of the deeper experiences of the Christian Life. By Rev. Sir Emilius Bayley, Bart., B.D., Vicar of St. John's, Paddington. Author of "Thorough," *Christian Life*, etc. London: Hatchards, Piccadilly

by Divine chastisements. The writer was doubtless drawn to this "labor of love," in the preparation of his book by his observation, in parochial work, of the little fruit, in the way of the development of the religious life, that is ordinarily manifested through the instrumentality of suffering in any of its forms of Divine chastening.

It is lamentable how much of this failure is to be attributed to culpable ignorance and a censurable weakness of faith and trust on the part of professed Christians. We believe, therefore, that such a book will do much to correct prevalent ignorance, and to stimulate effort toward a higher, stronger, and more comforting gracious experience. At the same time we regard its incidental value, in affording practical answers to unbelief and scepticism, one of its chief excellencies. The review of such lives as those of Job, Jeremiah, and David, and those of "the founders of the Christian Church," especially of Peter, Paul, and John the Revelator, with their manifold vicissitudes of temptation and suffering, and the abounding labor, heroism, patience and joy that characterized them, until their termination in holy triumph, cannot but awaken a more intelligent faith, a more stalwart Christian courage, and a more serviceable strengthening of the defences of the Church than can be obtained by controversy however erudite, or philosophy however alert or well armed. Especially will it be appreciated and enjoyed by those who are most familiar with the comfort and strength to be derived from the daily study of the Bible, inasmuch, as by its quickening influence, it will augment their resources of consolation and confidence, and thereby increase the beauty and power of their lives.

Chapter XV., "Typical Sorrow—Patmos and St. Helena," in which with panoramic beauty, distinctness and power the contrast between "Godly sorrow and the sorrow of the world" is illustrated by a comparison and contrast of the Apostle John and Napoleon Bonaparte in their respective banishments, with their causes, their personal outcome and their world-wide issues in State and Church, is one of the most thrilling episodes of biographical sketching we have ever read.

Again, Chapter XXI., "The Silence of the Soul," is full of rich and mellow experience, and appears to solve all the difficult questions as to the design of affliction, and to reveal, in its last analysis, the only true method of meeting the trials of life. The acknowledgment of God's sovereignty, and with calm submission and loving acquiescence accepting Providential dealings, is the Divine philosophy of *faith, hope, and trust* by which *life can be now glorified, and death ultimately "swallowed up in victory."* E. F. S.

Thorough; or, Christian Life and Practice.*

THIS book, in sharp analysis, clear statement, and cogent reasoning, is much akin to "Deep unto Deep," by the same author. Its design is to expose the causes of the prevalent superficial religion, and to suggest motives and methods to the attainment of a more symmetrical, robust, and fruitful Christian life. This superficiality consists not so much in ignorance of formulated theology, either didactic, dogmatic, or controversial, as in a shallow experience of the personal and practical relations of the truth, and also in the inharmonious lives of professing Christians, shaped and controlled, as they too frequently are, by ethical maxims rather than by the Divine word. It scarcely need be said that too much of the vital energy of the Church, as an organic whole, is expended in meeting the boasts and aggressions of a godless science or a blatant and ignorant scepticism. Neither the Church nor the individual Christian can be in full panoply, either for the defence of the truth, or the maintenance of healthy and strong life, by any resources drawn from the armories of unsanctified learning or philosophy. "Thorough" experience of the truth, in all its applications of transforming power, must constitute the true life of the Church and the individual, and only in so far as this is actualized will there be upbuilding in gracious comfort, power and efficiency.

Chapter xx. of the book is, in large measure, a recapitulation of what the author proposed to himself in the treatment of his subject. His own words will be more satisfactory than anything we can say by way either of statement or commendation, we will therefore quote a few salient paragraphs, and leave them as a ground of judgment for the reader.

"It has been my object in the preceding chapters to point out the necessity of laying deep the foundations of the Christian life, and to show the importance of thoroughness both in our conception of that life itself, and of the holiness to which it pledges us. I have dwelt at some length upon the two great spiritual processes of conviction and conversion, believing that shallow convictions and half-conversions, if I may use the expression, lie at the root of much of the defective religion of the present day and that the deeper our sense of sin, the more thorough our conversion of heart to God; the more stable, the more consistent, the more useful

* Thorough. Being an attempt to show the value of Thoroughness in several departments of Christian Life and Practice. By the Rev. Sir Emilius Bayley, Bart., B.D., Vicar of St. John's, Paddington. Second edition. London: Hatchards, Piccadilly.

will our lives become. The Christian's standing in Christ as a justified believer, and his relation to the Law and to the Gospel, have also been considered: and having sought thus in some measure to lay the foundation, I passed on to the superstructure itself."

"Holiness, the holiness of God, as interpreted by the holiness of Christ, and illustrated in the lives of His immediate followers, is to be the unceasing object of pursuit. And although conscious, as the believer ever will be, of imperfect attainment, he will aim at nothing short of absolute perfection. But Christian life involves conflict; temptation has to be encountered both in early and in later life; afflictions must be endured; and the tried and afflicted Christian finds support and comfort in the devout assurance of God's electing love."

"Christian life, however, is not a solitary life. The Christian stands not alone in this world, he is a member of a community; and has to adjust his relation both to the world and to the Church; as also to that advancing tide of secular and especially of scientific knowledge which sometimes threatens to overwhelm the Christian faith. Questions, difficult questions, will continually arise; we live in a world which is hostile to piety; the spirit of the age may be secular, liberal, sceptical, it certainly is not religious; and one who would live a really godly life needs much wisdom in order to mediate rightly between the many forces which contend for supremacy over him. I believe that a Christian's truest safeguard is to be found in the deepening of the spiritual life, in the cultivation of devotional habits, in the building up of holy character and in good works."

"The design of these chapters has been to illustrate and enforce such spiritual culture; to show that manliness may find scope in religious as well as in secular life; and that we must be firm, though decided, if we would stand perfect and complete in all the will of God. 'Watch ye, stand fast in the faith, quit you like men, be strong.'"

E. F. S.

The Eden Tableau, or Bible Object-Teaching.*

FROM time to time regrets are expressed at a supposed suppression by the early Church of Gnostic and Manichæan thinking, as though such thoughts were possibly better explanations of Divine Truth than that other thinking which grew out of the *dogmata* and settled faith of Christianity. These regrets are based upon an assumption that Gnosti-

* The Eden Tableau, or Bible Object-Teaching: A Study. By Charles Beecher. Boston: Lee & Shepard. 1880. Price \$1.50.

cism and Manichæanism were heresies inborn, so to speak, in the Christian Church, rather than attempts to add fragments of truth derived, one hardly knows how, to the gross forms of Eastern superstition. We venture the assertion that very few among those who express such regrets have made themselves masters of what either Irenæus, Epiphanius, or Clement of Alexandria, in their refutations of these errors, have shown to be their true meaning and origin.

In this "study" Mr. Charles Beecher is pleased to assert that "in rejecting the strange and wild dreams of the Gnostic and the Manichæan, the churches unhappily rejected some elements of truth that gave to those alien systems all their seeming beauty, while retaining some of their elements of error that gave them all their moral ugliness." We are not quite sure of our author's meaning, but his "study" is a somewhat bold attempt at allegorizing the entire history of the creation of man, his stay in Paradise, and his Fall and consequent expulsion from Eden. That there is in Holy Scripture, besides the exact and literal meaning, a wondrous internal and spiritual reading, we should be the last to deny. But that inner intent is such as the Church has ever found there and which in nowise contradicts any or the least part of her Divine Revelation. That the "Eden Tableau" of Moses is meant to teach any Gnostic theories of metempsychosis, or what Mr. Beecher calls "the primitive doctrine of a celestial pre-existence," we shall take leave to question; and chiefly for the reason that there was no such "primitive doctrine," if by that phrase is meant a doctrine held in the early Christian Church. So far as our reading goes, we have not met with any trace of it. Mr. Beecher has been more fortunate. On page 39 he says:

"The Egyptians believed in the pre-existence of souls; Moses was born and bred in Egypt, and learned in all the wisdom of that land. The Pharisees believed in pre-existence, and Paul was a Pharisee of the Pharisees. There is a fair presumption that Moses and Paul believed in pre-existence."

Whether this is a true statement of the beliefs of Moses and St. Paul, we leave our readers to judge. Here, however, is the key to Mr. Beecher's Tableau. The Eden dramatic picture is a representation of history in which a contest occurs between two opposite principles for rule over Adam in his youth, with the somewhat novel idea (novel to us) of a personification in the Tree of Knowledge. "It denotes an intelligent being, a prince, a ruler, judge, teacher" . . . "We are not brought face to face with the question of the origin of evil. We are simply introduced into the celestial

world, at some former period when development has reached a certain advanced stage."

In a word, that earliest history of man, which the Church accepts as true, is an allegorical word-painting by "object teaching" to represent Mr. Beecher's gnosticism. We might be content with any theory which peopled this earth with another race, man-like, if one choose, but there still remains the Revelation that God created on a "day" *the* man, that He breathed into his nostrils the breath of life, and that man *became* a living soul. There is not a word in Holy Scripture that warrants any belief in the pre-existence of the man or of his soul as separate and distinct from himself. Both are creations. How long the protoplast, as the old fathers called Adam, remained without a soul we know not; neither do we know how long he lived without an helpmeet for him, but we must protest against Mr. Beecher's use of the phrase, "The Second Adam," in his description of him after the creation of Eve. That is too sacred a title—one given to Him in whose image and similitude both Adam and Eve were made.

We will not follow Mr. Beecher further in his singular book. Under the head of "Comparative Theology," on p. 155, we find "a standpoint from which to estimate the contrasted development of ethnic and Scriptural systems. In the Scriptural system, patriarchal and Jewish, Christ was endeavoring to reveal his idea of the true character of God and to organize society upon it; while in the ethnic systems the original first born, and as yet *de facto* sovereign of all worlds, was endeavoring to reveal His idea as a better one."

It is only fair to Mr. Beecher to add that personally he accepts what he believes to be the "Scriptural system." We wish very sincerely that his view of it were not so intermingled with ethnic heresies.

C. M. P.

Scotch Sermons.*

THE brevity of the title just given is noteworthy; but it is not more so than are the rather startling statements of the preface, as to the principle on which these particular sermons were selected. They are intended, it seems, to furnish "a few specimens of a style of teaching which increasingly prevails amongst the clergy of the Scottish Church;" they "serve to indicate a growing tendency, and to show the direction in which thought is moving;" and they expect to make manifest that "the essential ideas

* Scotch Sermons. 1880. Second Edition. London: Macmillan & Co. 8vo. Pp. 412. Price \$3.

of Christianity are equally adapted to (what the writers consider to be) the needs of humanity, and in harmony with the results of critical and scientific research." There are thirteen writers and twenty-three sermons in the volume. The greater part of these gentlemen are persons wholly unknown in America, and hence we can only form a conjecture as to their fairly representing the Scotch kirk, or evidencing its present status in intellectual and moral power. Without going into details of criticism, we may say in general that this volume of Scotch sermons seems clearly to point out one thing, viz., the significant but painful recalcitrating process of our day against the scholastic rigidity and unreality of Calvinism and Calvinistic symbols. The writers may be classed among the most "advanced" thinkers, who just now are giving almost infinite trouble to the old-fashioned orthodox teachers in the Scotch Presbyterian communion. They are great admirers of each man's full and entire liberty to believe what he chooses, and reject what he chooses. They are men who claim to be especially sound reasoners, and adequate interpreters of the deep problems of human life. They are men who do not fear to join hand in hand with the sceptic and atheistic reviler of sacred things in order to show their contempt for authority in any form, even that of our Lord and Master Himself; and their contempt for all such inferior beings as Apostles, prophets, fathers, saints, reformers, and the like. "Destructive" criticism is largely the forte of most of these writers; and the open and daring questioning of the truth of even the fundamentals of Christianity jars sadly upon the religious sensibilities of those who hold fast to the Catholic faith, as set forth in the creeds of the Catholic Church.

If the Scotch kirk is really given over, to any extent, to this style of teaching, then we apprehend it is travelling, at a galloping pace, over the same road which led New England Puritanism into the frigid inanities of Unitarianism, and the bold and noisy babblings of science, falsely so called. It needs not that we dwell upon the subject here and now. The battle is certainly begun, and Christian truth and purity must now fight for their very life among men.

J. A. S.

The Church of the Future.*

THE charge of the Archbishop might easily be passed by, with very many other documents of the sort which have a

* *The Church of the Future.* By Archibald Campbell, Archbishop of Canterbury. London and New York: Macmillan & Co., 1881. Pp. 212. Price \$1.

merely ephemeral interest, were it not for the quiet assumption by which his Grace attempts to speak for the entire Episcopate of the Anglican Church, not omitting the bishops of the Protestant Episcopal Church in the United States. No one will ever know exactly what has been passed upon in those private Synods, held at Lambeth, to which American bishops have been twice admitted. There are published declarations which appear from time to time—*pronunciamentos* which are entitled to respectful consideration, and some of them to much comment. If it be true that the Archbishop is the spokesman of the collective Episcopate of the Anglican Communion, there can be no question that his charge is most important. There is nevertheless some doubtfulness felt about this claim.

American Churchmen are not much concerned with the *obiter dicta* of the Archbishop as regards the English controversies about the Public Worship Regulation Act and the Burials Bill. They will be more interested in what his Grace has to say about the other contests of the day. If his proposed new and comprehensive Church were anything more than an impossible dream, the Archbishop might hope for many helpers in his schemes; but he ought to know—and if he does not know the fact already he must be told—that dissenters, whether English or American, are not to be caught by his seemingly very charitable compromises. Given those few dogmas which his Grace puts as the required teaching of his "Church of the Future," they are simply such teachings as are already common in nine out of ten of those separated denominations to which he proposes to truckle. As a *pessimist* or as a Broad Churchman, the Archbishop of Canterbury can suggest any amount of lowering or belittling the claims or the teaching of the Church of which he is the "official" head. But he cannot be taken as the exponent of the opinions or the teaching of his suffragans. Certainly he is without authority to speak for American bishops. Every one knows that Dr. Tait is merely an Erastian. No one is insane enough to believe that he speaks even officially, except as the more than possibly infallible occupant ("by luck") of his See. No one who reads this charge doubts that he is amiable and extremely liberal, as the world counts "liberality" and "catholicity." At the same time his schemes of "comprehension" have been proposed over and over again, and have an ample illustration in the want of success which characterizes the American and Irish attempts in that direction. It would be at once the question which Dissenters or Atheists, Deists or Rationalists, are entitled to put to his Grace: If you dislike or disapprove our system or teaching, what do you

propose as a substitute for it? The answer is not far to seek. The Archbishop demands for his own opinions an acceptance which will hardly be granted to them.

C. M. P.

The Life of Charles Hodge, D.D., LL.D.*

THIS book has received such full and appreciative notices from the press that we can say nothing new in reference to its merits. Religious and secular papers have vied with each other in laudation of the biographer for his delicacy and skill, and have united in the most catholic, sympathetic, and reverential judgment upon the subject of the memoir. Denominational training and sectarian partiality, or prejudice, have seemed to be silenced by the contemplation of a character so great and so good. His personal excellencies and his world-wide renown, as a scholar, were such as to evoke a cordial and unanimous alacrity to acknowledge the obligation of Christianity to kindly embalm his memory.

The book having been so widely and applaudingly heralded, and so elaborately written upon, we shall not embrace the opportunity presented of reproducing the proofs of Dr. Hodge's greatness as a theologian, teacher, preacher, or reviewer. These are convincingly shown by the writer, and have long been accepted abroad and at home. His "systematic theology" is recognized as classic in that department—his forecasting and conservative wisdom and power were conceded in every church court of which he was a member—while as principal editor of the *Princeton Review*, under its different titles, he established a reputation as a didactic and polemical writer on religious doctrine, church polity, social regimen, and political ethics second to none, at any time, under any government either of Church or State.

The notable merit of the book is its frank simplicity and candor. The author thereby has avoided the besetting sins of biographers, notwithstanding the strong temptation growing out of intense filial affection and the accompanying knowledge that no panegyric would seem fulsome in the eyes of those who had known and loved his father. Its structure was wisely chosen, and honors, by its admirable execution, both father and son. After the first two chapters, which comprise an account of his early life and the facts of ancestral relationship, written by Dr. Hodge at the request of his children, the book records, in a natural and

* The Life of Charles Hodge, D.D., LL.D., Professor in the Theological Seminary, Princeton, New Jersey. By his son, A. A. Hodge. New York: Chas. Scribner's Sons. 1 vol. 8vo. Price \$3.

methodical way, by periods of time, the facts, influences, and events of his developing life and character. By the adoption of this simple method—the employment of his correspondence and the noting of the stages in his progress to recognition by his church and the religious world generally—we have a full and distinct portraiture of him from his collegiate initiation to his completed professional life. And by it all we are simply told what Dr. Hodge *was*, and how he attained his excellence and power and fame, and won the lasting love of all who knew him.

There are many things to which we are inclined to refer, such as his residence in Germany, for study, in fuller preparation for his professional work; his acquaintance with some of the leading minds of the period, as Tholuck, Neander, Gesenius, Hengstenberg, the brothers Van Gerlach, and others, through whom, as representative men, he learned the religious and theological attitude of Continental Europe. Again, this period of his life gave a revelation of his purposed dedication and character. He has embraced the opportunity of learning intimately the drift of philosophy and the phases of speculative religious thought, but he maintained strictly the position of a scholarly observer, never yielding to the temptation to dominate theology by psychical or metaphysical theories or methods.

Again, we might refer to his wise counsel and heroic attitude during the period immediately preceding the disruption of the Presbyterian Church, and his equally courageous and judicious bearing and utterances in reference to the proposed, afterward consummated, reunion—also his conservative judgment and patriotic waring during the Civil War—but such topics, already anticipated in other notices, would lead us too far away from the one object of these paragraphs—viz., simply by general yet explicit statement, to ask for the book a wide acceptance and reading in the Episcopal Church, as setting forth the character, attainments, and sublime work of a Christian, Theologian, and Teacher such as the world has seldom seen.

There are some delightful episodes in which we have glimpses of his domestic life that bring him close to our hearts. The latchless door of his study, an extemporized device for the free ingress and egress of his children and grandchildren, gives us a volume of description as to the simplicity and tenderness of his heart, while his patience, under disease and pain, and his labor, in a horizontal position with his right leg in a splint, in the preparation of learned articles and commentaries, exemplify the heroic devotion of his life to his Saviour and Master.

Of his personal traits concerning which his son is almost

silent—except so far as reference is made to the lovely and loving relation, life-long, existing between him and Bishops McIlvaine and Johns—and the warm, cheery, and confidential correspondence between them, we are constrained to testify, for ourselves, as a reverent disciple of the renowned master. Drs. Boardman and Paxton, in their appended notices, so kind and appreciative, speak for all his students. All who knew him as a teacher loved him as a typical Christian and it is as such that we have enshrined him in our heart of hearts.

E. F. S.

Out of the Deep—Words for the Sorrowful.*

NOTHING is unwelcome from the pen of the lamented Kingsley. His memory is so fragrant with the beautiful fruits of a consecrated life, that the Christian world may well enshrine every reminder of it, however insignificant or fragmentary. His large and tender heart could not but show its throbbings through any and every covering that his alert and luxuriant intellect might weave. Hence there was no question that his mind ever touched—whether social or humanitarian—whether pertaining to Church or State—to reform in morals or politics—to the well-being of the poor and suffering, or to the incruited selfishness of the rich and successful—that the thorough sincerity and breadth of his sympathy for human woe and blight, did not express itself in kindling words of pathetic eloquence.

This book belongs distinctively to the religious domain. It is selections from sermons, letters, and addresses made by the same hand that so affectionately and thoughtfully prepared the "Letters and Memories of his Life." None but an appreciative, cultivated and bereaved wife could have executed the task so judiciously and well. We bespeak for it a large and cordial acceptance by the religious public. The staple of it is derived necessarily from the Bible, especially from the Psalms, and is so applied to the "sorrowful" as to yield profit by the afflictions of life and promote the growth of catholic piety.

The letter-press and binding of the book are tasteful and elegant, while the broad marginal page invites to sober, thoughtful and enjoyable reading as one follows the writer, so sadly yet so hopefully, sounding the deeper experiences of human life.

E. F. S.

* Out of the Deep. Words for the Sorrowful. From the writings of Charles Kingsley. Macmillan & Co. 1880. 12mo. Pp. 196. Price \$1.50.

Homiletical and Pastoral Lectures.*

BISHOP ELlicOTT has given his sanction and hearty commendation to this very valuable work. The society, in whose behalf the learned and accomplished writers and divines herein named came forward and delivered the lectures contained in this volume, is only of a few years' growth; yet it has done marvellously well, and we cordially agree with Bishop Ellicott in saying, that "the tone of the whole volume is just that which is most calculated to teach most effectively; practical and reverent—practical in the advice given and in the mode of urging it upon the student; and reverent in its perpetual recognition of the great end, aim, and purpose of all Christian teaching." With such lecturers as Archbishop Thomson, Bishop Goodwin, Dean Howson, Canon Heurtley, and other noted divines of the Church of England, a course of sermons on the work of the ministry could hardly be otherwise than good. The present volume rightly ranks as of very superior value, inasmuch as it gives the teachings and convictions of independent minds, each in his own way setting forth how Christ crucified and Christ risen from the dead may be preached with the greatest fulness and power, under the blessing of God's Holy Spirit. Every clergyman will find something here to quicken his spirit, and aid him in his noble and deeply momentous work of preaching the Gospel of Christ.

J. A. S.

Lectionaries.†

A CURIOUS and singularly interesting volume this, consisting of about sixty pages of print and an equal number of blank pages opposite the printed ones. These latter are intended to furnish space convenient for those who wish to make notes and comments. The editor has gathered very valuable material for use in determining upon the best lectionary for our branch of the Church. We commend it to the notice especially of the committee appointed by the General Convention of 1880 on "Liturgical Enrichment."

J. A. S.

* Homiletical and Pastoral Lectures, delivered in St. Paul's Cathedral before the Church Homiletical Society. With a Preface by the Rt. Rev. C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. New York: A. C. Armstrong & Son. 12mo. Pp. 546. 1880. Price \$1.75.

† Lectionaries, gathered and arranged, by the Rev. Chas. F. Hoffman, M.A., Rector of All Angels Church, New York City. New York: American Church Press. 12mo. 1880. Price \$1.75.

Religion and Chemistry.*

PROFESSOR COOKE'S volume is one of the best of its kind with which we are acquainted. It consists substantially of lectures delivered in the Brooklyn Institute some twenty years ago, but now thoroughly revised, and adapted to the present state of the question between the advocates of "modern science," so called, and the upholders and defenders of divine revelation as set forth in the Holy Scriptures. The author writes with full understanding of the nature and force of the argument he uses. He claims to the full all that belongs to science; he deprecates any attempt to undervalue it; while at the same time he points out the clear and certain evidence that true religion and well-proven science can never clash or contradict one another. The work is one which we commend heartily to our readers.

J. A. S.

Bible Hygiene.†

THE author has given us an excellent manual on the all-important topic of how to preserve health. It has a special value in that it shows how numerous, varied, and important are the health hints contained in the Bible. The book deserves a large circulation and ought to be read in every home. The author has been very happy in the headings of the various chapters which comprise his work; what more suggestive than these? Bible Hints regarding food; drink; about air; about exercise; about sleep; about cleanliness; clothing; regarding mental, moral, and spiritual culture; dwellings; sewerage; prevention of disease and disinfection. We would especially commend the book to the teachers of our Sunday schools, and a copy ought to be placed in every parish library.

R. F. W.

* Religion and Chemistry. A Restatement of an Old Argument. By Josiah Parsons Cooke, Erving Professor of Chemistry and Mineralogy in Harvard University. A newly revised edition. New York: Charles Scribner's Sons, 1880. 12mo, pp. 341. Price \$1.50.

† Bible Hygiene or Health Hints. By a Physician. Philadelphia: Presley Blakiston, 1012 Walnut Street. 12mo., Cloth. Pp., 249. Price \$1.25.

V. PHILOSOPHY.

Chief Ancient Philosophies.*

THE Venerable Society for the Promotion of Christian Knowledge has added to its treatises on the "Chief Ancient Philosophies," two little volumes of about 250 pages each, one on "Epicureanism" and the other on "Stoicism."

The former is by William Wallace, M.A., Fellow and Tutor of Merton College, Oxford, and, after an introduction of a more general character, gives a very interesting sketch of the life of Epicurus himself, his famous "Garden," and the band of attached friends that clung to him during life and perpetuated the organized school of his philosophy after his death. A chapter is devoted to the documentary sources of information concerning the subject; and these include not only the well-worn authorities of Lucretius, Diogenes, Laertius, Plutarch, and Cicero, but add also the manuscripts of *Herculaneum* which have been deciphered, partly at least, from their charred remains by marvellous patience and ingenuity in our own days, and have brought to light writers before unknown to the learned world. The chief points of the Epicurean philosophy, its idea of the "Chief Good," the structure of the universe, the atomic theory, etc., are fully explained, as also the connection between the ancient Epicureanism, and the modern Hedonism.

The other little volume, on "Stoicism," is by the Rev. W. W. Capes, Fellow of Hertford College, and Reader in Ancient History, Oxford, and gives a similar clear and popular sketch of the philosophy of the Porch. It begins with the fountain of so many various streams of philosophy—Socrates; and after an outline of the honorable life of Zenon, examines the leading principles of the philosophy, its history, and standing at Rome, the career of Seneca, the relations of Stoicism and Christianity, and the work of Epictetus in the cottage, as well as that of Marcus Aurelius Antoninus on the throne.

Both treatises are of singular value for three things: First, that they are brief and readable, and within the comprehension of persons of ordinary intelligence who do not wish to study those philosophies scientifically. Sec-

* Chief Ancient Philosophies. Epicureanism, by William Wallace, M.A. Stoicism, by Rev. W. W. Capes. London: Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co., 1880. Pp. 272 and 255. Price \$1 each.

only, that they interweave a full knowledge of the political condition of the times, so that the true meaning of the appearance of these philosophies is the more clearly understood. And thirdly, the weakness and the strength of each system is brought into close comparison with the one perfect system of Christianity, showing how it has gathered unto itself, or rather has alone produced the harmony of all those truths, which appear in broken and tantalizing fragments in other systems.

J. H. H.

VI. SOCIOLOGY.

Divorce.*

THESE are French attempts at the grave question which their titles suggest—the question of the indissolubility of marriage. M. Dumas reviews the books of Vidieu and Didon, while M. Féval pays that compliment to M. Dumas. The controversy as these gentlemen carry it on is essentially a French one, and conducted after modern French modes. On account of the goodness of his cause one could wish that M. Vidieu was a more exact and reliable writer. His book is simply a congeries of dramatically sentimental writing, interspersed with such boldness of assertion and such deliberate forgetfulness of history as to make him an easy prey to an antagonist. M. Dumas's review is unquestionably skilful, is eloquently and charmingly written. Two distinct and different ideas of man, of society, of the family, of parentage, of child bearing, and child culture are apparent throughout all these books. They are French ideals. M. Dumas is nothing unless as the exponent of the Frenchman of to-day, libertine, unbelieving, gay frivolous—in a word un homme de théâtre—M. Vidieu presents the picture of an ideal French household and family, and one wonders why

* *La Question du Divorce.* Par Alexandre Dumas Fils. Paris: Calmann Lévy, Rue Auber 3. 1880. Pp. 417. Price 5 fr.

Pas de Divorce! Réponse à M. Alexandre Dumas. Par Paul Féval. Paris: Société Générale de Librairie Catholique, Rue de Saints Pères 76. Pp. 364. Price 3 fr.

Indissolubility et Divorce! Par le P. Didon. Paris: E. Dentu, Palais Royal 15. Pp. 364. Price 3 fr.

Famille et Divorce. Par l'Abbé Vidieu. Paris: E. Dentu, Palais Royal 15. Pp. 245. Price 3 fr.

Résumé sur la Question du Divorce. Par de Bonald. Paris: Librairie Central de Philippe Reichel, Rue de Tournon 5. Pp. 56. Price 1 franc.

his extremely meagre, and often erroneous *brochure* should have received the honor of any notice whatever, and especially from so illustrious a man in his *metier* as M. Dumas. One suspects that Dumas was ready to write on his subject, and used M. Vidieu as a sort of "lay figure." M. Vidieu hardly accords a decent notice of his stalwart adversary in the few pages which he adds to the later editions of his book. These pages he calls a "Reply." They are not a reply, but a contemptuous notice of the fact that M. Dumas has deigned to write.

As regards the point in controversy, it naturally divides itself into two questions—1st, the historical facts, and 2d, that of the necessity or expediency of a law of divorce in French jurisprudence. Mr. Vidieu claims an unvarying *Western* tradition in respect to marriage, and a constant contest between ecclesiastical and civil law. He alleges a traditional oneness of teaching about the indissolubleness of marriage on the part of the Papal See—a matter which admits of some doubtfulness, and which might be more thoroughly investigated. But M. Vidieu is more of a romancer than is even M. Dumas. He traces the debauched licentiousness of modern times to an alleged relaxation of what he thinks to be the dogma of the Church. In a word, Protestant peoples and the Greek "schismatics" are chargeable with the degradations of the day. One might ask, How about the Catholic peoples? The only real answer would be, "Alas! poor human nature!" Such contrasts and comparisons are ever odious, but M. Vidieu not only challenged them, he attempts also to prove, as if it were a thesis, that heretic or schismatic family life is worse in its facts than the average French Roman Catholic family life. M. Dumas answers him, so far as any answer is possible; but the Rev. P. Didon is more generous. He accords not only a theoretical and actual strictness of living among French Protestants, but also the praise, that neither they, nor the Israelites, ask for legislation in favor of divorce.

The strongest point, as it seems to us, of M. Dumas's brilliant essay lies in the possible offset which can be made between the opposition of the Roman Church to any civil Law of Divorce, and her *usage* in nullifying marriages. This question and that other of "separation" must be kept utterly distinct. For this or that "cause" a marriage can be declared null and void in Roman ecclesiastical courts. These "causes," as set against those usually given for divorce in civil courts, are, to say the least about them, markedly numerous. They are "causes" which more or less concern the well-being of "the family" and of "the State," but for the most part they concern the innermost private life of

individuals. They do not touch the gravest questions, however, involved in this controversy. In the French controversy they are important because the ecclesiastical law nullifies marriages, which the civil law neither touches nor breaks. The man or woman whose marriage is null and void *ab initio* can marry again ecclesiastically. At present, so far as we are now informed, in French Civil Law, only "separation" is possible.

Where no "divorce" is possible, are there not other "possibilities?" Has M. Dumas studied the chapter of Roman ecclesiastical law of which MM. Vidieu, Didon, and Féval have said very little—nay, nothing? These "canonists" allow a "separation." M. Vidieu eloquently eulogizes its "delices;" M. Dumas enlarges on all its disagreeables; both after the most approved French methods. The possibilities of the life of the French Roman Catholic, and of the Frenchman who has little or no religion, are graphically described.

There is much needed among Americans; not so much a treatise on the subject of marriage and divorce as what the French would call a *Recueil*—a collection of the different laws on both subjects which are now in force in the several United States and in the District of Columbia. Such a collection would be a work of much labor, but of great usefulness, while an Appendix containing the Roman Ecclesiastical Law would add greatly to its value. M. Vidieu is at best but slenderly informed about American family life. There may be gross evils that come out of living in crowded hotels or boarding-houses, but there are few who will take this exceptional method of finding a home as an exponent of Romanist or Protestant morality in these United States, and fewer still who will be able to get any argument out of the fact either for or against a Law of Divorce. Nothing can exceed the absurdity of quotation from Bret Harte either as a writer who attempts to depict American life, or as in any way an author of the slightest claim to American eminence. Both our German and our French contemporaries utterly mistake the place of this mere humorist in American literature. We all enjoy his "fun," but M. Vidieu makes but one more among his many other mistakes when he quotes anything from "Bret Harte" as of authority. We might with equal justice take any Paris illustrated comic paper as an exact portraiture of that Gallican Church which owns a Gerson, a Bossuet, a Fénelon, or a Pascal. These are names and persons which Frenchmen are sometimes willing to repudiate. It is much to be regretted that this generation produces few or none who will ever rank as their equals. But we do not suppose that France is without its

examples of loveliness and holiness of living even among her priests, and notwithstanding what caricaturists may show.
C. M. P.

VII. FINE ARTS.

Church-Building in the Middle Ages.*

MR. CHARLES ELIOT NORTON'S "Historical Studies of Church-Building in the Middle Ages" is an honor to American literature, of a kind which one could hardly have expected. In this new country, which has had no Middle Ages of its own (unless we appropriate them to the Mound-Builders), it is indeed gratifying to know that one can be found who will explore so patiently and so thoroughly the sources which contribute to the glory of the Middle Ages of Europe. The first chapter is introductory, but proves that the researches of the author have not been confined to the places which monopolize the rest of the book. And of these there are only three, and these not countries, but cities—and cities not of three different countries, but of one and the same wonderful country—Italy. The three are Venice, Siena, and Florence. To Venice and St. Mark's only one chapter is devoted. Ruskin and many other authors have so thoroughly written up Venice that brevity here is more admissible. To Siena double the space is given. It is—to English readers—fresher and more untrodden ground. And even somewhat more is given to "Florence, and St. Mary of the Flower." An *appendix* gives a variety of additional material bearing on the history, though not of a nature to be so easily or readably interwoven in the text. The singular charm and great merit of this work is the way in which it has shown how the great Church in each of these three cities was connected with the history of the city itself at every point during its construction. As in some rocks, now hard, which once were soft, and in which each wave that lapped the sands left its wrinkled ridge, and each living thing that walked thereon left its tracks in the yielding material, to be suddenly hardened and perpetuated to all time—so the living, throbbing, tumultuous history of those stirring times—in every battle, every popular outburst,

* Historical Studies in Church-building in the Middle Ages. Venice, Siena, Florence, by Charles Eliot Norton. New York: Harper Brothers, 1880. Pp. 331. Price \$3.

every visitation of pestilence or plague, every triumphant success—left a corresponding mark in the architecture of the great Church, to be read for all future ages by those who have eyes to see. The point which will strike many readers as the most unexpected is to find how little the bishops and clergy had to do with these sublime creations of art. Our American ideas of the separation of Church and State predispose us to *imagine* a somewhat similar division in other lands and other ages. But by copious extracts from the minutes of the town councils in those days, it is demonstrated that *the city*, as a *secular* entity—not in its organization as a Diocese or any spiritual form—built these great churches. The town council voted money and land and taxes, and invited competition on the part of architects, and adopted and altered plans; and the influence of bishops and clergy is only a shadowy thing in the background, and hardly visible at all. Mr. Norton has succeeded wonderfully in giving a graphic and life-like interest to those old times. It would be well if we could naturalize some of the good things here in America! Look, for instance, at this bright thread of Venetian gold, "Near the door by which the Doge entered the church (St. Mark's) from his palace, above the altar of St. Clement, was an inscription in letters of gold, addressed to the Doge himself; it was the monition of Venice to him:

Love justice, render their rights unto all; let the poor man and the widow, the ward and the orphan, O Doge, hope for a guardian in thee. Be pious toward all. Let not fear, nor hate, nor love, nor gold betray thee. As a flower shalt thou fall, Doge; dust shalt thou become; and as shall have been thy deeds, so, after death, shall thy guerdon be.

And again the author says: "Her merchants were men of honor, who valued their word. They knew that their prosperity and that of their city depended on the confidence inspired by their integrity. The habit of honest dealing became a ruling principle in Venetian character. There were cheats and thieves and traitors at Venice as well as elsewhere, but there was no laxity toward fraud, and the Venetian ideal of character was one in which honesty and justice were the first elements." There is, in all the history of the erection of these buildings with public money, *no trace whatever*, nor even a *suspicion*, of the sort of speculation and jobbery which *our* experience in this country shows to be almost inseparable from the erection of any great public building with public funds. Mr. Norton has shown the skill of a high artist in bringing his Venetian sketch to a culmination in the stirring episode of blind old Dandolo and the Fourth Crusade; that of Siena finds its climax in the terrible

plague which struck the city in the height of its power, and from which it never recovered ; while that of Florence bids us farewell in the blaze of magnificence which accompanied the reconciliation of the East and West in the Council of Florence, publicly celebrated in its magnificent Duomo. There is only one want. The descriptions are so life-like, so minute, and sometimes so technical, that the reader longs for a *sight* of the glorious buildings he is reading about ; but there is not so much as a line of a woodcut to illustrate this learned and admirable book from beginning to end. A portfolio full would be needed, at the very least.

J. H. H.

Music and Musicians.*

THAT the English and American peoples are *unmusical* can scarcely be said with any justice, and yet it is true that in scientific knowledge and in practical musical ability they are far behind their German confrères. Not long ago, in an article urging the establishment of an English Conservatoire of Music, Mr. Charles Sumner Maine, in *Macmillan's Magazine*, expressed his regret that, in contrast to many German towns of twenty or thirty thousand inhabitants, English towns of like population were without any orchestra of their own, and must rely in very many instances, if not in all, on the possible nearness of one of her Majesty's bands for any promised music. We are glad to believe that in America we are not so badly off. The large influx of foreign emigration has mended our lack in that respect, so that music, and that of the very highest class, is no unwelcome and no infrequent enjoyment among a very large number of our people.

And yet there remains the truth that, for any exact and finished education of artists and artistes, whether in vocal or in instrumental music, our beginners must seek "completeness" in foreign schools. We know no reason why this should not be so while that completeness can be found nowhere else. We cannot, and we would not, keep at home our painters and our sculptors. They must find their best ideals and strictest models in the schools of highest art.

Less than two centuries ago King Charles II. seemed to ruin, and irretrievably, the English school of church music by his introduction of new methods into the music of his cathedrals. This leading was immediately followed in the

* Music and Musicians. Essays and Criticisms. By Robert Schumann. Translated, edited, and annotated by Fanny Raymond Ritter. Second Series. New York : Edward Schuberth & Co. Pp. 540. Price \$2.75.

secular schools. Nor was it until Handel became the idol of England that she began to learn about a possibly better class of music. She has not learned that lesson even yet, and her American daughter far overpasses her in appreciation of the "masters of tone," whether modern or ancient.

Schumann's "Music and Musicians," of which we have here the second series, is not a pleasant book for mere amateurs and sciolists in music. It is a thoroughly German work—an art criticism—which will have no meaning whatever except for those who know or read the criticised productions of the authors reviewed. To these the book will be very welcome. Beginning with criticisms on operas, oratorios, and symphonies, the translator gives reviews of song music, chamber music, and the sonata, concluding with notices of the various kinds of pianoforte music, all of which will show Schumann's mastery of his subject. Thus Schumann reviews the works of Spohr, Moschelles, Weber, Mayer, Chopin, and a host of others known or unknown to fame.

C. M. P.

VIII. USEFUL ARTS.

Sensible Etiquette of the Best Society.*

WE would call especial attention to these three books. The writer of this notice has for years been examining the best books suitable for young ladies and inexperienced housekeepers; and among all the books—good, bad, and indifferent—that aim to cover this extensive and most interesting subject, she has chosen these three as being the most suitable to be put into the hands of every young lady.

* *Sensible Etiquette of the Best Society, Customs, Manners, Morals, and Home Culture.* Compiled from the best authorities by Mrs. H. O. Ward. Tenth revised edition. Philadelphia: Porter & Coates. 12mo, pp. 567. Price \$1.75.

The Young Lady's Friend. With Introduction. By Mrs. H. O. Ward, compiler of "Sensible Etiquette." New edition. Philadelphia: Porter & Coates. 12mo, pp. 375. Price \$1.50.

Cookery from Experience. A practical guide for housekeepers in the preparation of every-day meals. Containing more than one thousand domestic receipts, mostly tested by personal experience; with suggestions for meals, lists of meats and vegetables in season, etc. By Mrs. Sara T. Paul. Philadelphia: Porter & Coates. 12mo, pp. 338.

They have been specially selected for notice in the *Review*, that their merits may be made known. John Milton, in his "Areopagitica," says: "I deny not but that it is of greatest concernment in the Church and commonwealth to have a vigilant eye how books demean themselves, as well as men, . . . for books are not absolutely dead things. . . . I know they are as lively and as vigorously productive so those fabulous dragons' teeth, and being sown up and down, may chance to spring up armed men."

For this very reason we urge every mother to present to her daughter these *tried* books.

The most *practical* of the three is "Cookery from Experience." At last we have a book on culinary art which can be *used*. The most scrupulous and economical of our experienced housekeepers will find their own sensible ideas clearly expressed in large, readable type. For young beginners we know of no other book that could take its place.

W.

Health and Healthy Homes.*

THOUGH many excellent works have been published on health, there are very few which have treated the whole subject, as far as it relates to the domain of domestic hygiene, in such a systematic, concise, and practical manner as has the author in the work before us. He gives us special information concerning the home and its surroundings, and how to prevent the danger of infectious disease. Especially interesting and instructive are the chapters treating of "Causes of Disease," "Food and Diet," "Exercise, Recreation, and Training." As an illustration of the author's method of treatment, we will refer to a few topics introduced in his chapter on "Causes of Disease." Under the *social* causes of disease Dr. Wilson mentions (1) intemperance, (2) tobacco and narcotics, (3) errors in diet, (4) mental worry and overwork, (5) idleness, (6) immorality, (7) irregular modes of life, and (8) errors in clothing.

Books of such a character are as interesting as those generally bought for family reading, and far more valuable and instructive. We commend this book to all parents and teachers.

R. F. W.

* Health and Healthy Homes: A Guide to Domestic Hygiene. By George Wilson, M.A., M.D. With notes and additions, by J. G. Richardson, M.D., Professor of Hygiene in the University of Pennsylvania. Philadelphia: Presley Blakiston, 1012 Walnut Street. 1880. 12mo, cloth, pp. 314. price \$1.50.

The Management of Children in Sickness and in Health.*

A SUGGESTIVE book, which is of incalculable value to every mother. The aphorisms in chapter twelve alone are worth the price of the book. We will quote two :

"I consider bathing as the grand arcanum of supporting health ; on which account, during infancy, it ought to be regarded as one of those sacred, maternal duties, the performance of which should on no account be neglected for a single day."

"Children should not be allowed to sleep with persons advanced in age, nor with those of a broken-down constitution, or who are laboring under any chronic disease."

R. F. W.

IX. LITERATURE.

Edwin Arnold's Poems.†

THAT remarkable poem, the "Light of Asia," has hardly ceased to stir the literary world with a new sensation when Mr. Arnold again appears upon the field of letters, but this time chiefly as a translator. The original of the Indian Song of Songs is an old Sanscrit poem written by the renowned Jayadeva in the year 1180 of our era, recounting in melodious verse the loves of Vishnu and Radha. With the modern rage for reducing the popular elements of the old religions to myths of profound and recondite meaning, however gross and fantastic in the actual conception and cultus of their votaries, as typifying the phenomena of nature or the struggles of the human soul with the opposing powers of evil, the savans of Oriental literature have here too discovered a basis of moral significance which certainly lies too deep below the surface for the eye of the ordinary reader. The loves of Vishnu and Radha depict, under an outward guise eminently human and even sensuous, the conflict of the divine principle in the incarnate God with its fleshly environments and its ultimate purification and vic-

* The Management of Children in Sickness and in Health. A Book for Mothers. By Annie M. Hale, M.D. Philadelphia : Presley Blakiston, 1012 Walnut Street. 1880. 12mo., cloth, pp. 110. Price 50 cents.

† Poems by Edwin Arnold. Boston : Roberts Brothers. 1880. The Indian Song of Songs ; a translation, and miscellaneous poems. Pp. 246. Price \$1.

tory—the ascent, in other words, from the sensual, by the experiences of mortal sin and passion, to the spiritual and divine. With all due deference to the savans and Mr. Arnold, we must say that to the average book reviewer the loves of the hero and heroine of this poem are not only extremely earthly in their outward manifestations, but savor even of a tropical lusciousness, which is sometimes less than grateful to the cooler northern blood. To this day—as Mr. Arnold confesses—to the popular Hindoo mind, with which the *Song of Songs* is still an especial favorite, the human element is alone recognized and alone attractive. But, perhaps, we should be thankful for his deeper insight, as to this mythical rendering of the poem we are no doubt indebted to its being taken in hand for translation by so refined a poet and so profound a scholar.

The first thought of the reader unversed in Hindoo literature, as he begins to realize the exquisite grace of expression, the true poetic fire and inspiration of this extraordinary work, is—is this indeed the strain of a native Indian poet, or is it the subtle genius of the translator, which has cast its glamour over the rude original, and transfigured it into a poetic form, that seems a worthy birth of our highest modern culture. But we must credit Mr. Arnold when he declares that his function has been only that of a faithful translator, and that he has but rendered into our relatively harsh and simple English tongue the unattainable grace and spirit of the melodious Sanscrit. And the Oriental scholar will inform us that the Arian civilization, ages before the era of this poem was one high advanced in the arts of life, as well as in literature and philosophy; and the Sanscrit, a language long before Homer sung, which for elaborate grammatical structure and power to express the most delicate shades of thought and feeling nobly heralded her younger sister, Greek, even when she sings the cultured strains of Theocritus and Anacreon. So well has Mr. Arnold fulfilled his task that a Hindoo believer in the doctrine of transmigration might well trace the source of his inspiration to the informing spirit of the old Sanscrit singer of the "*Song of Songs*," the illustrious Jayadeva. The poem opens with a "*Reverence to Gunēsha*" and a "*Hymn to Vishnu*," of whom its hero, Krishna, is the Hindoo incarnation. We give a few lines of the latter to our readers, pausing only for the passing comment, that in some of the sublime ascriptions to deity in this invocation, which seem almost reflections from more familiar semitic sources, we may note what appears in still more marked degree in Max Müller's translations of the Vedantic hymns of a remoter age—the lingering traces of the pure and primitive Arian monotheism, even though

so thickly overlaid by the gross and puerile mythology of the later period of polytheistic degradation.

" Endless praise arises
Oh ! thou God who liest
Rapt on Rumla's breast—
Happiest ! Holiest ! Highest !
Planets are thy jewels ;
Stars thy forehead gems,
Set like sapphires gleaming
In kingliest diadems ;
Even the great gold Sun-god
Blazing through the sky
Laves but for thy crest-stone
Jai ! Jai ! Hara ! Jai.
By Jumna's silent stream
To thee this hymn ascendeth
That Jayadeva doth sing
Of worship, love, and mystery,
High Lord and Heavenly King !
And unto all that hear it
See thou a blessing bring."

Then, with one of those magical transformations incident to the versatile genius of the true poet, he suddenly drops from the lofty heights of divine invocation to a lower sphere of very mundane and mortal passion. Page after page is heaped up in marvellous profusion with similes such as those in the verses we give below as illustrations ; and the whole poem indeed glows like a garden of gorgeous tropical flowers in an Indian noonday.

" While I—did he deem light love so tender
To tarry for them, when the vow was made—
To yield him up my bosom's maiden splendor
And fold him in my fragrance—and unbraid
My shining hair for him and clasp him close
To the gold heart of his rose.
And sing him strains which only spirits know,
And make him captive with the silk-soft chain
Of twinned wings hooding round him, and bestow
Kisses of paradise as pure as rain—
My gems, my moonlight pearls, my girdle gold
Cymboling music bold ?"

And thus the poet paints the consuming passion of the incarnate God :

" To him, the moon's icy-chill silver
Is sun at mid-day !
The fever he burns with is deeper
Than starlight can stay !
Like one who falls stricken by arrows
With the color departed
From all but his red wounds, so lies
Thy love, bleeding-hearted !

" To the music, the banded bees make him,
 He closeth his ear,
 In the blossom, their small horns are blowing
 The honey-song clear !
 But as if every sting to his bosom
 Its smart had imparted.
 Low lies by the edge of the river
 Thy love, aching-hearted !"

For the full blowing of this passion-flower we refer our readers to the " Largas" nine and ten.

The latter part of this volume is devoted by Mr. Arnold to " miscellaneous poems," original and translations, chiefly from the Greek. The marked, and, we may say, unexpected, *amatory* tendency of Mr. Arnold's muse is as conspicuous in most of these as in the " selection, from similar poetic affinities," of the " Song of Songs" for translation. The greater number are love-songs. Indeed, another such volume, and Mr. Arnold will bid fair to be crowned the poet-laureate of the court of Love. True, these poems in his own tongue, and from the Greek, have not the same almost oppressive tropical heat and splendor of the Indian love-song ; nor is there a taint of the gross sensuality of Swinburne, that discrowned poet who has prostituted his fine genius to the praise of brutish sensuality, but there is something too much of the subtle and pervading sensuousness of Keats. His mind has, perhaps, become unconsciously saturated with these results of long and profound intimacy with the literature of India and of Greece.

Mr. Arnold, we have only space to add, possesses in a high degree that unfailling note of a true poet—the felicitous choice of words. A single word, a brief phrase, are with him, often sudden revelations of the deepest mysteries of nature and human life. But with all we find to admire in this volume, we fear Mr. Arnold's friends in the reading world will experience a sense of disappointment and regret in the publication of this work which has the misfortune to follow too closely the " Light of Asia." E. H. L.

Rabelais.*

THE author, in his introduction to this book, declares his intention of presenting the strange yet interesting character of one so little understood, or rather so misunderstood, by the general reader. He tells us truly that " the initial difficulty which presents itself to him who would treat of Rabelais, is that he must refrain from advising his readers, unless

* Foreign Classics for English Readers : Rabelais, by Walter Besant, M.A. Edinburgh and London : William Blackwood & Sons. 12mo. Pp. 194.

they are undertaking a serious study, to follow up his own account by reading the original." Rabelais does indeed repel the refined and casual reader who thinks to be amused, but turns away, shocked by his coarseness. He can be appreciated alone by one who, like M. Besant, patiently and seriously seeks for the real intent of his writings and not their surface reading. This is the charm of the book before us. No apologies for faults so evident to all who have studied the great genius of Chinon, but in some instances, at least, a satisfactory reason for them, and careful and sympathetic insight into the stunted life of this boy whose rich animal and mental gifts were striving for the mastery under conditions wholly against their proper development which would have produced a roundness and symmetry now lacking. The effect of his early banishment to a cloister he thinks accounts for this intense and yet immature mode of thinking so at variance with the period when the Renaissance was in its glory. "They put him into the cloister so young, this poor boy, that his memories were arrested at that point; he saw only what a child sees—the outward show, where everything is what it seems to be."

Then follows a sketch of his books, in which he takes the advice of the great man himself and extracts the marrow most skilfully. Rabelais' advice is worth quoting for its own intrinsic merit, and to indicate how Mr. Besant has entered into the true meaning of one who, notwithstanding his wise thoughts and far-reaching lessons, yet is and will continue to be essentially *l'homme qui rit* to the world. "Did you ever see a dog coming across a marrow-bone? If you have, you have been able to note with what devotion he regards it, with what care he guards it, with what fervor he holds it, with what affection he breaks it, and with what diligence he sucks it. . . . In imitation of the dog it becomes you to be wise, to appreciate and esteem those fair books of lofty aim, easy to follow, hard to encounter; then by curious lessons and frequent meditation, to break the bone and to suck the marrow." Chapter second, on "The Giant of Touraine," in which he touches upon the old and new methods of education as taught by Rabelais in his scheme for the education of the young Prince Gargantua, and chapter fourth, are especially noteworthy. The criticism upon his style in the last, his tribute to the greatness of this genius who wrote for the people, is fine, and the close a worthy ending to a book full of suggestion to the eager student desirous of understanding one who, while justly claiming to stand among the few great of the world, yet is a sealed book to the general reader. "We cannot do better than give Mr. Besant's own close to our review. He says:

"Cheerful, light-hearted, full of good sense, of faith, hope, and charity, an advocate of all good things, an enemy of all hypocrisies; and yet he has written so that those who read him have to show a reason why they read him, so that those who praise him have to explain why they praise him, so that no woman can ever read him, and so that priests have just cause to condemn him, independently of his derision and mockery of their pretensions. The pity of it,"

E. M. B.

India.*

THE publisher's exterior title of this book is "A History of India," but the author is much nearer the mark on the title-page when she names it comprehensively "India," for it is much more than a *history*. It is geography, topography, mythology, and travel—all in one. In short, it is a compilation from all available sources of information without the ordinary repellant features of a work of this character. The number of encyclopædias, histories, travels, which must have been ransacked to prepare it, is simply appalling, but the author, although her opening chapter is a little too much in the style of the school geography, has the literary skill, rare in the compiler, to bring innumerable tributary streams of information, together into one main current of clear and rapid narration which once fairly embarked upon the general reader will be slow to desert until he has reached the end of the journey. An unknown New England lady has here, in power of patient and laborious research, rivalled the typical German savan with such results in the art of interesting and pleasing the average reader as the typical German savan with his long-winded elaborations could hardly hope to achieve. Indeed, it is a matter of wonder how such a prodigious body of facts could be so closely packed into a volume of such modest size and price. Its exterior and typography are such as to make it an admirable substitute as a holiday gift for the trashy novel or over-dressed Christmas annual, which in these days on the groaning counters of the bookstore overlay so much of real and standard literary value.

We would particularly call the attention of our readers to chapter nine, which summarizes the work of Christian missions in India. The time has come when the missions of the Church of Christ begin to take their rightful place in contemporary history as potent factors in the world's progress,

* India. By Miss Fanny Roper Feudge. Boston: D. Lothrop & Co. Pp. 636. Price \$1.50.

and the time has gone when they can be passed with a malicious sneer by travellers of the type of South Sea Melville, or absolutely ignored by the politic statesman, even though it be the great "Jingo" himself. What Dean Howson eloquently says of Jerusalem in its historical relations to Greece and Rome may with equal force be now said of India; it is seated at the confluence of three civilizations—Hindoo, Mohammedan, and Christian—and the last, though still in its cradle, is doubtless to be the greatest, strongest, and most enduring in the history of the future. We welcome this vindication of missionary work, and trust it will be the means of opening the eyes of many a general reader, repelled from the official "blue books" of Church missionary record, to facts which will create a lasting interest in all that relates to one of the most characteristic and remarkable phases of the nineteenth century.

Most of our readers are no doubt familiar with those grand events of Indian history—the rise and fall of the magnificent empire of the "Great Mogul," the sudden ascent to power and splendor and as sudden disintegration of the Mahratta Kingdom, and the marvellous triumphs of war and policy by which the genius of Clive securely planted the germ of England's now vast imperial domain; but the smallest number of Americans have so much as heard the name of the "Rajputs," a race most renowned in native Indian annals whose story indeed is the very romance of history. It is the record of a royal race of the "bluest blood"—"Sons of the Sun" with a pedigree—not unauthenticated, extending back to Porus, the great Indian monarch vanquished by Alexander the Great. This race alone, amid the Hindoo dynasties, breasted the Mohammedan invasion, and preserved intact their country and religion. The annals of Chittore, the mountain stronghold of one of these Rajahs, affords a basis for an heroic epic that only needed an Indian Homer to place it on a level with the "Iliad" and "Odyssey." Not once, but again and again, was the little city destroyed by the Mogul emperors, only to rise again and defy the insolent victor. Twice the whole population perished at their own hands—a sacrificial holocaust to their creed and their country. Our author has told this thrilling and picturesque story of the long and successful struggle of the Rajputs with the vast power of the Great Mogul with a sympathy and spirit which are worthy of her theme.

The writer brings down her narrative to the close of the recent war of England with Afghanistan. Her views of that bloody struggle for a "scientific frontier," and of the imperial policy which inspired it, are evidently based on the official reports of the Viceroy, Lord Lytton, which for State

documents have a suspicious flavor of personal vindication before the eyes of the English people. And there are certainly two sides to the question. A series of powerful articles by the highest authorities on Indian matters have recently appeared in the three great Reviews which are the best exponents of existing English thought upon all living issues; which arraign the policy of the Lytton administration in unsparing terms; maintain that the productive power of India has decreased in spite of railroads and telegraphs; that under the present system of competitive examinations the civil service in India has deteriorated; that her finances are in such a hopeless condition as to require official falsification before leaving the eyes of the English public; and that the burden of native taxation, owing to the cost of the present system of administering the government, is so grievous as to be fast becoming ruinous and intolerable. Between the optimism and pessimism of these conflicting opinions it is difficult to arrive at the truth. But it is evident the problem of English rule in India still waits the solution of time.

The only complaint we have to make of the book refers to the publishers rather than the author. The numerous illustrations are scattered about perfectly at random, having no connection with the adjoining pages, and rather serving to bewilder and distract the reader than stamp some fact or figure upon his memory.

E. H. L.

Ben-Hur: A Tale of the Christ.*

GENERAL WALLACE seems to consider religious fiction his special function. Our readers will, perhaps, remember his romance of a few years since with the queer title of "The Fair God," founded upon the mythology of the Aztecs. Unfortunately, although bearing in every page the visible marks of the mere literary apprentice, probably in consideration of the General's noble war record, it was handled somewhat gingerly by the critics. Well had it been for the Christian public if it had been mercilessly strangled in its cradle. The General has been encouraged to assay a bolder flight. This time, with the blind daring of fledgling authorship, he has ventured to weave the simple and sacred narrative of the Gospel into a poor tissue of religious fancies and sentimentality. It is high time for the Christian Church to set some seal of rebuke upon such audacious profanation of things sacred. Some of our older readers will remember

* Ben-Hur: A Tale of the Christ. By Lew. Wallace. Harper & Bros. 1880. Pp. 552. Price \$1.50.

"The Prince of the House of David," by Professor Ingraham, great in the annals of "yaller kivered literature," the very recollection of whose ephemeral popularity is enough to call a blush to the cheek of the thoughtful Christian. General Wallace covers the same field, but with a more pretentious ambition. He adds to the wishy-washy sentimentality of the "Prince of the House of David" a parade of classic erudition. It is evident that he has long and diligently "crammed" for figures and costume. The style is worthy of the conception. The opening chapter, describing the meeting of three mysterious magi in the desert on their way to Bethlehem, has a strong and most unpleasant twang of Alexander Dumas, the elder. Indeed, throughout there is a mingled flavor of Dumas and J. Whyte Melville. The best we can bring ourselves to wish for the General's venture is that a copy may never be sold. Alas! we much fear there is still enough pious sentimentalism in the land, after the success of the "Prince of the House of David," to water with its maudlin tears the book into at least a temporary popularity. Toward one congenial spot, we know, it will inevitably gravitate—the Sunday-school Library, which orders books wholesale by the catalogue, and makes a pious title a free ticket of admission.

E. H. L.

The Huguenots of La Rochelle.*

THE reader who has breathlessly followed D Aubigné in his nervous and rapid narrative of the Reformation in Germany, France, and England, will recall his gradual decline of interest, while the little city of Geneva became the theme of the historian whose steps grew labored and heavy amid the vast mass of personal detail and local interest which, from loyalty to his native place, he seems to feel bound to toilsomely traverse. So, fresh from the scholarly and elegant pages of Professor Baird, crowded with the greatest events and characters of a great epoch, and rising in dramatic interest, until its grand close in the massacre of St. Bartholomew's day, we experience a similar sensation in taking up this history of the Huguenot Church of the little city of La Rochelle. Yet it is a drop of the same sea—a record in favor of the local effects of those principles of religious liberty which shook the great Kingdom of France from its centre to its circumference. La Rochelle had its own triumphs and reverses, its heroes and martyrs worthy of

* The Huguenots of La Rochelle. An Historical Sketch by Louis Delmas, pastor, etc. Translated from the French by George Catlin. A. D. F. Randolph & Co. 1880. Pp. 295. Price \$1.75.

eternal remembrance. But the historian, the pious and learned ex-pastor of the Church, is neither a D'Aubigné nor a Baird. In fixing his attention upon his pages, the reader becomes uncomfortably conscious of growing effort. Indeed, to a taste formed on the modern masters of history, the style of the narrative is unquestionably somewhat heavy, and often so didactic as to bear the impress of the good pastor's long years in the pulpit. It is destined to find a home in the library of the Christian student. It will hardly command a wide circle of general readers. Notwithstanding this exception, we regard the book as well worth owning and reading as a faithful and sympathetic study of the Huguenot life of the period—not the life of its great leaders in the field and the pulpit, but of the common people in their every-day record of devotion and sacrifice. E. H. L.

Army Life in Russia.*

WE have here the narrative and inference of one practised in military affairs, who, while acting as military attaché to the United States Legation in St. Petersburg, was an eye-witness of the "Life" he portrays. Among the varied contents we are treated to a glimpse of the Russian village church, the one relief to the rustic settlement (p. 16). Russia's eminent cordiality toward America is graphically instanced (pp. 90-94). Pages 127 and 152 speak to purpose of newspaper reporting. Then we are ushered in at a Greek baptism, still primitive in mode (p. 223); while a well-conducted discussion of the absorbing and grave Eastern Question fitly concludes and justly expands this survey of "Army Life." The book is well written, bating an occasional roughness of expression, *à la militaire*, perhaps; and the publishers have not, in the attiring of our author, fallen behind their enviable reputation. J. H. A.

Love and Life.†

MISS YONGE, for one who has written so many books as she has, is certainly a remarkable woman. Not only has she done well in history, biography, Scripture readings, linguistics, etc., but she has gained an enduring name in the province of fiction. Since "The Heir of Redclyffe" was

* Sketches of Army Life in Russia. By F. V. Greene, Lieutenant of Engineers, United States Army, etc. 12mo 326, pp., New York: C. Scribner's Sons. 1 vol., 12mo. Price \$1.50.

† Love and Life. An Old Story in Eighteenth Century Costume. By Charlotte M. Yonge, author of "The Heir of Redclyffe," etc. London and New York: Macmillan & Co. 1880. 12mo, pp. 434. Price \$1.75.

first published (1853), and fully established her reputation in this department, she has, year by year, added to the volumes composed by her; and now, when she has reached the age of almost threescore years, she seems to write with as much vigor and liveliness of style as ever. "Love and Life" is the latest of her productions, and it has a peculiar charm in that it presents "the old, old story" in the costume of the eighteenth century. We forbear spoiling the reader's pleasure by any outlining of the story, contenting ourselves simply by assuring Miss Yonge's admirers that there is a pleasant treat in store for them in "Love and Life."

J. A. S.

The Reader's Handbook of Allusions, References, Plots, and Stories.*

THE object of this handbook is to supply readers and speakers with a lucid, but very brief, account of such names as are used in allusions and references, whether by poets or prose writers—to furnish those who consult it, with the plot of popular dramas, the story of epic poems, and the outline of well-known tales.

In a few lines the author gives us the story of Homer's "Iliad" and "Odyssey," of Virgil's "Æneid," Lucan's "Pharsalia," and the "Thebaid" of Statius; of Dante's "Divine Comedy," Ariosto's "Orlando Furioso," and Tasso's "Jerusalem Delivered;" of Milton's "Paradise Lost" and "Paradise Regained;" of Thomson's "Seasons;" of Ossian's tales, the "Nibelungen Lied" of the German Minnesingers, the "Lusiad" of Camoens, with the several story poems of Chaucer, Gower, Spenser, Prior, Goldsmith, Campbell, Southey, Byron, Scott, Moore, Tennyson, Longfellow, and so on.

Far from limiting its scope to poets, the handbook tells, with similar brevity, the stories of our national fairy tales and romances, such novels as those by Charles Dickens, "Vanity Fair" by Thackeray, "Don Quixote" and "Gil Blas," "Telemachus" by Fénelon, and "Undine" by De la Motte Fouqué. Another striking and interesting feature of the book is the revelation of the source from which dramatists and romancers have derived their stories, and the strange repetitions of historic incidents. In the appendix are added two lists which will be found of great use; the

* The Reader's Handbook of Allusions, References, Plots, and Stories. With two Appendices. By the Rev. E. Cobham Brewer, LL.D. Trinity Hall, Cambridge, author of "Dictionary of Phrase and Fable," and "Guide to Science." Philadelphia: J. B. Lippincott & Co. 1880. Sheep, 12mo, pp. 1170. Price \$4.

first contains the date and author of the several dramatic works set down, and the second the date of the divers poems or novels given under their author's name.

The author likewise, in a short table of contents, indexes some of the more interesting topics referred to in the body of the book—*e.g.*, children of precocious genius, p. 789; dying words of historic characters, p. 282; literary impostors, pp. 469, 470; trees noted for specific virtues and uses, pp. 1025-1031, etc.

We highly commend this work, and it cannot fail to be useful. Brevity is aimed at, but clearness has not been sacrificed to terseness. Those interested in literary matters cannot afford to be without it.

R. F. W.

Drifting.*

THE selection of Read's beautiful poem, "Drifting," for illustration has been a happy one. The artist, Miss L. B. Humphrey, has designed fifteen pictures to accompany the text of fifteen stanzas, and we know of no inexpensive "gift-book" which will be more acceptable as a "holiday present." Paper, typography, and binding, all harmonize with the character of the engravings. The artist has been very successful, and we hope she will not let her genius lie idle.

R. F. W.

Thoughts for the Hours.†

A COLLECTION of short poems and verses appropriate to each day in the month. The book is valuable, owing to the choice selection of "thoughts" by such writers as Jean Paul, Goethe, Cowper, Coleridge, Wordsworth, Gerald Massey, Thomas à Kempis and Jeremy Taylor. We commend it to those who earnestly desire that their thoughts as well as deeds may be pure.

E. B.

Drifted Snowflakes. Thoughts that Cluster. Leaves Gathered in the Daily Walks of Life.‡

THESE three books, by the same compiler, are dainty in appearance, inviting perusal. In "Drifted Snowflakes," which is the best of the three, there are many poems well worth reading.

E. B.

* Drifting. By T. Buchanan Read. Illustrated from Designs by Miss L. B. Humphrey. Philadelphia: J. B. Lippincott & Co. London: 16 Southampton Street, Strand. 1881. 4to, cloth. \$1.50.

† Thoughts for the Hours. Philadelphia: E. Claxton & Co., 930 Market Street. Pp. 144. Price \$1.25.

‡ Drifted Snowflakes. Pp. 208. Price \$2.25. Golden Links. Pp. 144. Leaves Gathered in the Daily Walks of Life. Pp. 224. Philadelphia: E. Claxton & Co., 930 Market Street. 1880. Price \$1.25 each.

NEW BOOKS.

AMERICAN.

Select Works, Poetical and Prose, of Edgar Allan Poe ; with New Memoir by R. H. Stoddard. Household Edition. New York : W. J. Widdleton. 1880. 676 pages. \$2.

History of the Flag of the United States of America, and of the Naval and Yacht-Club Signals, Seals and Arms, and Principal National Songs of the United States ; with Chronicle of the Symbols, Standards, Banners, and Flags of Ancient and Modern Nations. By G. H. Preble. Boston : A. Williams & Co. 1880. 200 engravings, maps and autographs. \$6.

Two Books on the Essence of Soul, and one on the Descent of Soul ; from the original Greek of Plotinus, by T. M. Johnson. Osceola, Mo. : Thomas M. Johnson. 1880. 18 pages. 27 cents.

New Testament : Text from Present Authorized Version, including Marginal Readings and Parallel Texts, with Commentary and Critical Notes, by Adam Clarke. With full-page designs by Gustave Doré. Philadelphia : J. Fagan & Son. 1880. 1008 pages. \$4.50, \$5, \$6.

Cup of Consolation ; or, Bright Messages for the Sick-Bed. From the two great volumes of Nature and Revelation. By an Invalid. With introduction by J. R. Macduff, D.D. New York : Robert Carter & Bros. 1881 (1880). 290 pages. \$1.25.

The Gentle Heart. Second Series of "Talking to the Children." By Alexander Macleod, D.D. New York : Robert Carter & Bros. 1881 (1880). 319 pages. \$1.25.

Summerland Sketches ; or, Rambles in the Backwoods of Mexico and Central America. By Felix L. Oswald. Illustrated by H. F. Farny and Hermann Faber. Philadelphia : J. B. Lippincott & Co. 1881 (1880). 180 pages. \$1 ; paper, 50 cents.

True Manliness. From the Writings of Thomas Hughes. Selected by E. E. Brown. With Introduction by James Russell Lowell. Boston : D. Lothrop & Co. 1880. 302 pages. \$1.

Holland and its People. From the Italian of Edmondo de Amicis, by Caroline Tilton. New York : G. P. Putnam's Sons. 1881 (1880). 408 pages. \$2.

Conciones ad Clerum, 1879-1880. By A. N. Littlejohn, D.D. New York : T. Whittaker. 1881 (1880). 339 pages. \$1.50.

History of Our Own Times, from the Accession of Queen Victoria to the General Election of 1880. By Justin McCarthy. In two volumes. Vol. II. New York : Harper. 1880. 682 pages. \$1.25.

British Thought and Thinkers : Introductory Studies, Critical, Biographical, and Philosophical. By G. S. Morris. Chicago : S. C. Griggs & Co. 1880. 388 pages. \$1.75.

Dangers and Duties : Talks to Men and Women. By Dudley Ward Rhodes. Philadelphia : J. B. Lippincott & Co. 1880. 267 pages. \$1.50.

The Bible Gallery. Illustrated by Gustave Doré. With Memoir of Doré and Descriptive Letter-press, by Talbot W. Chambers, D.D. New York : Cassell, Petter, Galpin & Co. 1880. 208 pages. \$6 ; morocco, \$10.

Pompeii : its Destruction and Rediscovery ; with Engravings and Descriptions of the Art and Architecture of its Inhabitants. By Sir W. Gell and J. P. Gandy. New York : R. Worthington, Importer. 1880. 138 pages. \$8.

The Great Painters of Christendom, from Cimabue to Wilkie. By J. Forbes Robertson. New Edition. New York : Cassell, Petter, Galpin & Co. 1880. 439 pages. \$10, \$15, \$20.

Meditations on the Last Days of Christ ; also Three Meditations on the Thirty Years' Silence, and One on Daniel's Rest. By Rev. W. G. Schauffler. With a Biographical Sketch by Rev. W. Adams. New York : American Tract Society. 1880. 390 pages. \$1.50.

Soldiers of the Cross : Story of Flamborough Head. By the author of "The Young Armor-Bearer." New York : Robert Carter & Bros. 1880. 180 pages. \$1.

Pictures of Bird Life in Pen and Pencil. By Rev. M. G. Watkins. With Illustrations by Giacomelli. New York : Cassell, Petter, Galpin & Co. 1880. 144 pages. \$10 ; morocco, \$17.50.

Poems of George Arnold. Edited, with Biographical Sketch of the Poet, by W. Winter. Boston : J. R. Osgood & Co. 1880. 369 pages. \$1.50.

Bible Text-Book ; or, Principal Texts relating to Persons, Places, and Subjects occurring in the Holy Scriptures ; also Bible Students' Manual. New York : American Tract Society. 1880. 40 pages. 90 cents.

Scrap-Books, and How to Make Them. By E. W. Gurley. Containing full instructions for making a complete and systematic set of useful books. New York : Authors' Publishing Co. 1880. 56 pages. 40 cents.

Tales from Shakespeare. By Charles and Mary Lamb. With 63 Illustrations by Sir J. Gilbert. New York : G. Routledge & Sons. 1880. 400 pages. \$1.

The Boys' King Arthur ; being Sir Thomas Malory's History of King Arthur and his Knights of the Round Table. Edited for Boys, with an Introduction, by Sidney Lanier. Illustrated by Alfred Kappes. New York : C. Scribner's Sons. 1880. 403 pages. \$3.

Stories for Language Lessons : Reading Pastime for Little Beginners. Boston : D. Lothrop & Co. 1880. 48 pages. 50 cents.

Dramatic Works of Bayard Taylor. With Notes by Marie Hansen Taylor. Boston : Houghton, Mifflin & Co. 1880. 345 pages. \$2.25.

A Dream of Fair Women. By Alfred Tennyson. New illustrated edition. Boston : J. R. Osgood & Co. 1880. 103 pages. \$5.

Thirty-six Lyrics and Twelve Sonnets. Selected from "Cloth of Gold" and "Flower and Thorn." By T. B. Aldrich. Boston : Houghton, Mifflin & Co. 1881 (1880). 93 pages. With vellum book-cover. \$1.

The Orthoepist, Pronouncing Manual. By Alfred Ayres. Containing about 3500 words, including a considerable number of the names of foreign authors, artists, etc., that are often mispronounced. New York : D. Appleton & Co. 1880. 201 pages. \$1.

Indian Summer : Autumn Poems and Sketches. By L. Clarkson. New York : E. P. Dutton & Co. 1881 (1880). 54 pages. \$6 ; morocco, \$12.

Old Times in the Colonies. By C. Carleton Coffin. New York : Harper. 1881 (1880). 460 pages. \$3.

Endymion. By B. Disraeli (Earl of Beaconsfield). New York : Appleton. 1880. 477 pages. \$1.50.

Uncle Remus : his Songs and his Sayings : the Folk-Lore of the Old Plantation. By Joel Chandler Harris. With illustrations by F. S. Church and J. H. Moser. New York : Appleton. 1881 (1880). 231 pages. \$1.50.

Home, Sweet Home. By J. Howard Payne. With designs by Miss L. B. Humphrey, engraved by Andrew. Boston : Lee & Shepard. 1881 (1880). 30 pages. \$1.50.

History of the First Council of Nice ; with a Life of Constantine. By Dean Dudley. Boston : C. W. Calkins & Co. 120 pages. \$1.

ENGLISH.

Studies of the Eighteenth Century in Italy. By Vernon Lee. Satchell. 520 pages. 14s.

The Institutes of Law. J. Lorimer. Blackwood. 592 pages. 18s.

Sanskrit Grammar for Beginners, Revised and Accentuated. By F. Max Müller. Longmans. 312 pages. 7s. 6d.

Messianic Prophecies : Lectures. By F. Delitzsch. Translated from the Manuscript. Simpkin (Edinburgh, Clark). 120 pages. 5s.

Sermons before the University of Oxford. By H. P. Lid-
don. Rivingtons. 363 pages. 5s.

Treatise on Private International Law. By J. Westlake. W. Maxwell. Royal 8vo. 15s.

Time of Jesus. By A. Hausrath. Translated by Poynting and Quenzer. Vol. II. (History of the New Testament Times.) Williams. 8vo. 10s. 6d.

GERMAN.

Gebhardt, O. v. und A. Harnack, Evangeliorum codex graecus purpureus Rossanensis (Σ) litteris argenteis sexto

ut videtur saeculo scriptus picturisque ornatus. Seine Entdeckung, sein wissenschaftlicher und künstlerischer Werth. Folio. Leipzig. 53 pp. mit 2 facsimilirten Schrifttafeln und 17 Umrisszeichnungen. Boards, \$7.80.

Kreyher, Joh., die mystischen Erscheinungen des Seelenlebens und die biblischen Wunder. Ein apologetischer Versuch. 2 Theile. gr. 8. Stuttgart. 553 pp. \$3.

Thiersch, H. W. J., Ursprung und Entwicklung der Colonien in Nord-amerika 1496-1776. 8. Augsburg. 95 pp. 55 cents.

Frantz, Constantin. Schelling's positive Philosophie, nach ihrem Inhalt, nach ihrer Bedeutung für den allgemeinen Umschwung der bis jetzt noch herrschenden Denkweise. III. Band (Schluss). 8. \$2.20.

Schöberlein, Dr. Ludw., das Princip und System der Dogmatik. Einleitung in die christliche Glaubenslehre. gr. 8. Heidelberg. 858 pp. \$5.90.

Körner, K., Einleitung in das Studium des Angelsächsischen. Grammatik, Text, Uebersetzung, Anmerkungen, Glossar. II. Theil: A. u. d. T.: Angelsächsische Texte. Mit Uebersetzung, Anmerkungen und Glossar herausgegeben. gr. 8. Heilbronn. 409 pp. \$3.30.

Weber, Pfarr. Dr. F., System der altsynagogalen palästinischen Theologie aus Targum, Midrasch und Talmud dargestellt. Nach des Verfassers Tode herausgegeben von Frz. Delitzsch und G. Schnedermann. gr. 8. Leipzig. 433 pp. \$2.60.

Rothe's, Dr. Rich., Geschichte der Predigt, von den Anfängen bis auf Schleiermacher, aus Rothe's handschriftlichem Nachlass herausgegeben mit Anmerkungen und Anhang von Superint. A. Trümpelmann. gr. 8. Bremen. 515 pp. \$3.30.

Oehninger, Pfarrer Fr., die Rede des Stephanus nach ihrer Bedeutung für die Gegenwart betrachtet. Mit einem Vorwort von Dr. H. W. J. Thiersch. gr. 8. Augsburg. 428 pp. \$2.60.

Flegler, A., Geschichte der Demokratie des Altertums. gr. 8. Nürnberg. 660 pp. \$3.30.

Schéele, Prof. Dr. K. H. Gez. v., theologische Symbolik. Aus dem Schwedischen. Mit Vorwort von Prof. Dr. O. Zöckler. I. Theil. Einleitung. Allgemeine christliche Kirche. Griechisch-katholische Kirche. Römisch-katholische Kirche. gr. 8. Gotha. 226 pp. \$1.90.

Dorner, Dr. J. A. Christliche Glaubenslehre. Zweiter Band. Specielle Glaubenslehre. I. Hälfte. gr. 8. \$3.

Sprinzi, Geistl. Rath Prof. Dr. J., die Theologie der apostolischen Väter. Eine dogmengeschichtliche Monographie. gr. 8. Wien. 312 pp. \$1.90.

Keller, Dr. L., Geschichte der Wiedertäufer und ihres Reichs zu Münster. Nebst ungedruckten Urkunden. gr. 8. Munster. 338 pp. \$1.10.

Goebel, Siegfried. Die Parabeln Jesu, methodisch ausgelegt. Dritte Abtheilung. 8. \$1.50.

Beck, Prof. Dr. J. T. Pastorallehren des Neuen Testaments, hauptsächlich nach Matth. 4 : 12 und Apostelg. 1 : 6. Herausg. von Dr. Riggenbach. 8. \$1.90.

Overbeck, Prof. Dr. Franz. Zur Geschichte des Kanons. Zwei Abhandlungen. 8. \$3.70.

Der Humorist : Erlenkotter, G., ed. Sammlung meist humoristischer Gedichte aus alter u. neuer Zeit. New York : E. J. H. Samsen. 1880. 80 pages. 50 cents.

FRENCH.

Dix ans de l'Histoire d'Angleterre. Par L. Blanc. Paris : Lévy. Pp. 347. Price, 3 fr. 50.

Les Français en Italie de 1494 à 1559. Par E. Hardy. Paris : Dumaine. Price, 7 fr.

L'Ancienne Rome, sa Grandeur et sa Décadence expliquées par les Transformations de ses Institutions. Par M. le Général Favé de l'Institut. Paris : Hachette. Pp. 499. Price, 7 fr. 50.

Etude Critique sur le Règne de Louis XIII. ; Richelieu et les Ministres de Louis XIII. de 1621 à 1624 ; la Cour, le Gouvernement, la Diplomatie d'après les Archives d'Italie. Par B. Zeller. Paris : Hachette. Pp. 341. Price, 6 fr.

La Patrie et la République. Par L. Danicourt. Paris : Baillière et Cie. Price, 2 fr. 50.

Législation Civile du Thalmud. Les Femmes, les Païens selon le Thalmud. Par J. M. Rabinowicz. Paris : L'Auteur, 63 Rue de Seine. Pp. 167. Price, 20 fr.

Histoire des Littératures étrangères considérées dans leur Rapports avec le Développement de la Littérature Française. Par J. Demogeot. 2 vols. Paris : Hachette. Chaque vol. se vend sép. 4 fr.

Histoire de Philippe II. T. 2 : L'Espagne et l'Europe jusqu'au départ de Don Juan d'Autriche pour les Pays-Bas. Par H. Forneron. Pp. 435.

Discours Populaires. Par E. Laboulaye. Suivi de Rhétorique Populaire, ou l'Art de parler dans les Conférences Publiques. Paris : Charpentier. Pp. 583. Price, 3 fr.

Nos Filles et nos Fils : Scènes et Études de Familles. Par E. Legouvé. Ill. par P. Philippoteaux. Paris : Hetzel. Price, 7 fr.

Eléments d'Épigraphie Assyrienne : Manuel de la Langue Assyriennes. Par J. Menant. Paris : Imp. Nationale.

L'Invasion Prussienne en 1792 et ses Conséquences. Par Alfred Michiels. Charpentier. Price 3 fr. 50.

Physiologie et Hygiène des Hommes Livrés aux Travaux de l'Esprit, etc. Éd. entièrement refondue, par J. H. Réveille-Parise et E. Carrière. J. B. Baillière et Fils. Price, 4 fr.

Saint-Simon. Ecrits inédits, publiés sur les Manuscrits Conservés au Dépôt des Affaires Étrangères. Par M. P. Fangère. Hachette. Price, 7 fr. 50.

Discours Parlementaires. 3^e partie. 1848-1864. Par Thiers. Paris : C. Lévy. Price, 15 fr.

New Music.

From G. Schirmer, 35 Union Square.

VOCAL MUSIC.

Songs.

Forgetfulness.	Soprano.....	<i>Tosti, P.</i>	50
"	Alto.....	"	50
I shot an arrow in the air.	Sop. or Alto.....	<i>Henschel, Geo.</i>	ea. 40
Sing-heigh-ho.	Sop. or Alto.....	"	40
Amore (Love).	Sop. or Alto.....	<i>Tosti, P.</i>	" 50
Daisy (Fior di Margherita).	Sop. or Alto.....	<i>Arditi, L.</i>	" 35
Forever and forever.	Sop., Alto or Bar.....	<i>Tosti, P.</i>	" 35
Victoria mio cor.	Tenor or Bar.....	<i>Cavessimi.</i>	" 50
Mediosole (SERENADE).	Duetto.....	<i>Boito.</i>	35
"	Duetto.....	"	35
Song of Hybrias the Cretan.	Ten. or bar.....	<i>Elliott.</i>	" 50
Liebestreu (Faithfulness).	.....	<i>Brahms.</i>	25
Good Night.	.....	<i>Robyn, G.</i>	35
To Thee Alone.	.....	.....	50
Child's Vision.	.....	<i>Molloy, I.</i>	35
Three Fishers.	Ten. or Bar.....	<i>Parsons, A. R.</i>	" 50

VOCAL DUETS.

I. Mulattierri (The Muleteers)	.....	<i>Masini.</i>	50
L'Estasi (Ecstasy).	.....	<i>Alary, G.</i>	30
Addio (Adieu).	.....	<i>Nicolai, O.</i>	50

SACRED MUSIC.

To Deum.	Quartet or Chorus.....	<i>Root, C.</i>	75
Midnight Service.	Quartet or Chorus.....	<i>Buck, D.</i>	75
I heard a voice from Heaven.	Quartet or Chorus.....	<i>Parsons, A. R.</i>	25
Hear My Prayer.	Quartet or Chorus.....	<i>Cornell, I. H.</i>	60

ORGAN MUSIC.

Gems for the Organ.	<i>Jackson.</i> net \$2.50
Overture, Midsummer-Night's Dream.	<i>S. P. Warren.</i>

INSTRUMENTAL MUSIC.

Souvenir d'Ameriques.	<i>Joseffy R.</i>	\$1.25
Serénades.	<i>Pieczonka.</i>	50
Irrlichter.	<i>Jensen.</i>	35
Marquis et Marquise.	<i>Morley.</i>	35
Maybells. (Book 1 and 2).....	<i>Spindler, F.</i>	ea. 50

From W. A. Pond & Co., 25 Union Square, New York.

New Themes and Modern Gems for the Organ. The latest collection of Gems for all occasions of Public Worship most of them now for the first time arranged for the Organ. Preludes, Postludes, Wedding and Funeral Music, etc.	<i>Albert W. Berg.</i>	2 00
Nicholl's Sacred Quartettes. Original compositions, selections and arrangements from GOUNOD, SCHUMANN, COSTA, AET, HANDEL, and numerous others. Compiled by.....	<i>H. W. Nicholl.</i>	2 50
Lambillotte's Mass, Pentecostes. Arranged for four voices, with an accompaniment for the Organ. <i>Wm. Dressler.</i>	Boards, 1 25; paper, 1 00	
Samuel. A Cantata. An excellent work for Choirs, Choral Societies, Glee Clubs, etc. Easily learned, and contains several numbers which will be found effective for Church purposes. <i>John Lloyd, Jr.</i>	Paper, 50	

VOCAL.

Forever and Forever. —(F.) A charming, easy song, in Italian style, and sung with great success by Madame Marie Rozé.....	<i>Tosti.</i>	40
Serenade. —(C.) Unusually beautiful and not difficult Violoncello Obligato. Sung by Miss Emily Winant.....	<i>M. S. Downs.</i>	40
Ave Maria. —(D.) The latest and one of the most admired of Verdi's compositions. Magnificent illuminated title page.....	<i>G. Verdi.</i>	50
A Summer Night. —(F.) A very effective four-part song for male voices, and another evidence of the composer's excellent taste.....	<i>Dudley Buck.</i>	25
Where can my Gallant Brother be? Soprano and Tenor Duet.....		75
Frowning Castles. —Tenor.....		40

INSTRUMENTAL.

Chaconne. (Durand.) Revised by.....	<i>A. R. Parsons.</i>	40
Nocturne. (Rubenstein.)	<i>A. R. Parsons.</i>	50
Juniata Waltzes.	<i>Strauss.</i>	75
Sirenes Waltzes.	<i>Waldteufel.</i>	75
Marquis and Marquise.	<i>Morley.</i>	50
Holden's Sacred Music. An entirely new and valuable collection of Solos, Duets, Trios and Quartettes, selected and arranged from the best composers, together with original music. <i>Albert J. Holden.</i> Boards, 2 00; cloth, 2 05		
Perkins' Graded Anthems. Compiled and newly arranged from the old masters; to which are added many original compositions, by popular American writers. <i>H. S. Perkins.</i>	Per copy, 75 cents; per dozen, 7 50	
The Church Chant Book. A series of Chants, for Morning and Evening Service, adapted to the Daily Psalter, to which are added Opening Sentences, and Offertory Sentences by DUDLEY BUCK. The most complete and desirable collection ever published.....	<i>Dr. Davies.</i>	25
Saint Cecilia. A new collection of Anthems, Motettes, Hymns, etc., including original compositions, adapted for Church Service, Choral Societies, etc. <i>Dr. Leopold Damrosch.</i>	Boards, 1 25; cloth, 1 50	
Thomas' Sacred Music. A number of this popular writer's Hymns, etc., together with Hymns, Psalms and Anthems from the best masters, arranged for the use of Quartette Choirs. <i>J. R. Thomas.</i>	Cloth, 1 50	
Trinity Anthems. Complete services for the Episcopal Church, Anthems for all the Feast and Fast Days; for Chorus Choirs, but may be used by Quartettes with good effect. <i>H. S. Cutler.</i>	Cloth,	3 00
The Angelic Song. GLORIA IN EXCELSIS. Anthem for Christmas. Sop. Solo and Quartette.....	(C.) <i>Geo. Wm. Warren.</i>	50
The Nativity. (SACRED SONG.) Sop. or Ten. in (Eb). Con. or Bar. in (C.).....	(Eb) <i>A. J. Holden.</i>	50
Worship Christ, our New-Born King. Christmas Hymn for Quartette Choir.....	(Eb) <i>H. P. Danks.</i>	35
There were Shepherds. (CHRISTMAS ANTHEM.) Sop. or Ten. Solo, Ten. and Bass Duet and Quartette.....	(G.) <i>R. E. Wellesley.</i>	75
O Let Your Mingling Voices Rise. (CHRISTMAS ANTHEM.) Sop. and Ten. Solos, Sop. and Bass Duet and Quartette or Chorus (D.).....	<i>A. J. Holden.</i>	40
Alleluia. (CHRISTMAS ANTHEM.) Short Solos and Chorus or Quartette.....	(B) <i>Henry Wilson.</i>	1 00
Sweet Charity. (OFFERTORY.) For Soprano and Contralto. Sung by ST. THOMAS' CHOIR.....	(Eb) <i>Geo. Wm. Warren.</i>	50

E. P. DUTTON & CO.,
Church Publishers, Booksellers, and Importers,
713 BROADWAY, NEW YORK,

Invite all about to replenish their Libraries or in want of anything for Church or Sunday-School use, to call and examine their stock, or to correspond with them.

Besides their own Publications, they have the latest and best books of other Publishers, English and American, all of which they sell at the lowest rates. Among their latest Publications are :

Bishop White's Memoirs

Of the Protestant Episcopal Church in the United States. Edited, with Notes and a Sketch of the Origin and Progress of the Colonial Church, by the Rev. B. F. De Costa. 8vo, 530 pages, with Portraits of Bishop White. Cloth, . . . \$4 00

"The Church has at length an edition of Bishop White's memoirs of the Protestant Episcopal Church worthy of the great importance of the work and of its distinguished author. . . . It is a work indispensable to every clergyman, layman and student of ecclesiastical history. . . . It is the seed-corn of our ecclesiastical history, and with the exception of her Book of Common Prayer, our Church has made no such important contribution to theological literature. . . . The present edition, which will be known as the *editio princeps*, has—what neither of its predecessors had, and what in such a work was an absolute need—a carefully arranged and complete index. It is a handsome volume printed on the finest paper, with a liberal margin, and is illustrated with a portrait on steel of its venerable author."—*The Churchman*.

The Manifold Witness for Christ.

Being an attempt to exhibit the combined force of various evidences of Christianity, direct and indirect. The Boyle Lectures for 1877-88. By Canon Barry, D.D., Principal of King's College, London. 8vo, 422 pages, . . . \$3 00

PART I. CHRISTIANITY AND NATURAL THEOLOGY.

PART II. THE POSITIVE EVIDENCE OF CHRISTIANITY.

"Marked by a creative boldness of thought, a clearness of insight into the true direction of the currents of opinion, and a closeness and cogency of reasoning, which are as admirable as they are undeniable. . . . In many respects it is the ablest and most considerable of all the apologetic works which have of late years issued from the press."—*London Literary Churchman*.

THE BAMPTON LECTURES FOR 1879.

The Foundations of Faith.

By the Rev. HENRY WACH, M.A., Professor of Ecclesiastical History in King's College, London. 8vo, . . . \$3 50

"The book is not only a real help toward the confirmation of faith, but also one which can hardly fail to quicken and deepen the reader's spiritual life."—*London Literary Churchman*.

New and Cheap English Edition of

Church Doctrine, Bible Truth.

By the Rev. F. M. SADLER, M.A. 24th Thousand. 12mo, 415 pages, cloth, 75 cents, with the usual discount to the clergy.

The Evidential Value of the Acts of the Apostles.

(The Bohlen Lectures for 1880). By the Very Rev. J. S. HOWSON, D.D., Dean of Chester. 12mo, 186 pages, cloth, . . . \$1 00

The Daily Round.

MEDITATION, PRAYER, AND PRAISE, adapted to the Course of the Christian Year. With an Introduction and other additions by the Rt. Rev. A. C. COXE, D.D. 32mo, 418 pages. Leatherette, red edge, \$1. 16mo, large type, 418 pages, red edge, \$1.50.

"It only needs to be known in order to secure a large circulation."—*Dean Bickersteth*.
 "I am thankful for a book which I can thus commend to my diocese and to all my friends."—*Bishop Cox*.

Sent by mail, postpaid, on receipt of price.

E. P. DUTTON & CO., Publishers, 713 Broadway, New York.

